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OF

CHURCH DOCUMENTS:

PAPERS ISSUED BY THE

HISTORICAL CLUB

OF THE

AMERICAN CHURCH.

1874-79.

PRIVATELY PRINTED.

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PREFACE.

During the session of the General Convention in New York, October, 1874, a few clergymen and laymen associated together to form the HISTORICAL CLUB, for the purpose of putting in print, by photo-lithographic process, important documents connected with the early history of the American Church. Many such documents are in the archives of the General Convention; others of great value belong to individuals. It was thought that an effort by which such papers might be multiplied, and, in their integrity, placed beyond the possibility of destruction, would commend itself to all interested in our early ecclesiastical annals.

In the following pages are presented, in a collected form, the papers printed for the HISTORICAL CLUB of the American Church, during the five years of its existence.* In this collection we see letters from English prelates, who, in colonial days, manifested a hearty sympathy with the Church here in its difficulties and trials; we trace the successive steps by which the American Church was constituted a duly organized autonomous branch of the Church Catholic; we read the Letters of Consecration of Seabury and White, and the like Letter given to Claggett, the first Bishop consecrated on American soil; we find important testimony on several points of controversy.

On the importance of many of these documents we need not dwell, nor does it require words to show how much more interesting and valuable they are in the exact fac-simile which photo-lithography affords than they could be in ordinary print.

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*Except that No. 13, the "Concordat," is also printed in a larger form, not suitable for binding. In this form it may be had separately.

It is expected that, ere long, perhaps reorganized under a new name, and with some change of plans, the Club will begin again the issue, in fac-simile reprint, of important documents, which have been placed at its disposal. Whatever profits may accrue from the present series of papers will be applied towards defraying the expense of future issues.

The expression of views of persons interested would be very acceptable to the Council of Publication. Letters may be addressed to either member of this Council,

THE RT. REV. WM. STEVENS PERRY, D. D., LL. D.,
Bishop of Iowa,
Davenport, Iowa.

THE REV. CHARLES R. HALE, D. D.,
239 Maryland Avenue, Baltimore, Md.

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ISSUED BY THE

HISTORICAL CLUB

OF THE

AMERICAN CHURCH.

1874-79.*

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Historical Club.

It is designed to establish an "Historical Club," whose purpose shall be to republish, in fac-simile, by the photo-lithographic process, certain very important documents connected with the early history of the American Church. These MSS. and papers are contained among the archives of the General Convention, and in the hands of private collectors; and it is thought that an effort by which these papers may be multiplied, and, in their integrity, placed beyond the possibility of destruction, will commend itself to those who are interested in historical studies, especially those pertaining to our ecclesiastical annals. The plan of publication is as follows: those associated, — and every one interested is invited to unite in the effort, — agree to pay $10. annually, the whole amount to be spent in the production of the fac-similes of the MSS., and papers selected by the Council of Publication. The number of copies issued will be limited, and will be divided among the subscribers, a certain number being reserved for those who may subsequently subscribe. The

Council reserve the right, in the event of producing certain papers, in their hands, of a controversial nature, to issue a larger number than usual, and to offer the additional copies for sale, the avails of such sales being employed in producing additional fac-similes

The first issue of the Club accompanies this circular, and illustrates the early Conventions It will be followed by the production of some interesting MSS. illustrating the effort for the Episcopate in the English line Papers connected with the Consecration of Bp. Seabury will follow, and at a later date, the celebrated Letter addressed by Dr. Coke to Bp. White, and other documents illustrating the early history of Methodism

For the present, the Council of Publication will consist of the Subscriber, and the Rev Charles R. Hale, No. 123 Fifth Avenue, New York, who will act as Secretary and Treasurer of the Club. Correspondence with reference to the purposes of the Club is invited and should be addressed to the Secretary

Respectfully

William Stevens Perry

New York, October 28th 1874

Extract of a Letter from Dr Sherlock Bp. of London, to the Lords Commissioners of Trade & Plantations,
Feb. 13 1759

Soon after I was made Bp. of London, I went to wait upon the King, & laid before him the State of Religion in the Plantations, & the Necessity there was of settling a Bp. in those Parts. His Majesty heard me very graciously, upon which I asked him, whether I might apply to his Ministers. He consented to it, but I never could have an Opportunity of meeting with the Ministers. After frequent Delays & no Hopes of Success, I waited upon the King again, & had his Leave to acquaint the Ministers, that it was his Majesty's Pleasure, they should take into Consideration (Here is a Blank in Manuscript) This produced a Meeting at Newcastle House. The Meeting produced nothing. The last Effort I made, was by desiring the King's Consent, that I might lay what I had to propose to his Majesty in Council, which accordingly was done 6 or 7 years ago, & I have heard nothing of it since

It may be asked, perhaps, why the Present Bp. of London could not go on with his Jurisdiction abroad, as his Predecessors had done ever since the Settlement of the Colonies?

My Answer is, that if the Jurisdiction had come to me on the Foot of customary Usage, as it had done to my Predecessors, till Bp. Gibson's Time, I should have made no Difficulty of acting upon that Foot, & I doubt not, but those who came after me would have gone on in the same Way. But when Bp. Gibson, in Respons

Left Hereon to themselves applied for a Patent, & ye Consideration thereof was referred to ye Attorney & Solicitor General, & they reported that ye Jurisdiction was in ye Crown & that ye City of London had no Right to meddle, & it was time for me to consider ye Danger that attends ye Invasion of ye Prerogative of ye Crown which could not be avoided, but by accepting a Patent of like Tenor, with that which was granted before, which I judged not proper for me to do.

Extracts from a Letter of Mr. Stanhope to Lord Carnarvon & Chancellor Hardwicke Dec. 19. 1755

Letter from Archbp. Secker with Macnachan's Case.

Lambeth, Oct. 12. 1760.

Good Dr Smith

Having received a long Letter from Mr Maclenachan, & another from his Followers, I have written to him a very long Answer, which I have told him is intended for their perusal also: and I have ordered Copies of them all to be made for you. God grant, that the pains, which I have taken, may be of some Service. I am very much obliged to you for your Account of him. You will see, that there are two or three small Chronological mistakes in it. and all mistakes should be avoided, but especially all Exaggerations, in speaking of an Opposer. Such things give him great Advantages. and they, who in any part of a Controversy either carry their Assertions too far, or use too harsh or vehement Expressions, cannot with so good Grace or near so good Effect, remark & expose the Faults, of which the other side is guilty. I hope therefore, that Mr Maclenachans Heat will induce those, who speak or write or act against him to be very cool: & upon their Guard to take the Benefit of his not being so. I hope likewise, that his Accusations of the Clergy,

as not preaching the Doctrines of the Gospel, will induce them, not only to give Cautions against any erroneous Opinions into which he may have fallen, which should be done with the utmost Circumspection; but much more, diligently to inculcate whatever Truths border upon his Errors, and whatever Articles he charges them with denying or slighting. For they will greatly discredit him by thus convicting him of false Accusations provided they do it with Mildness and indeed I think it hath been a pretty general Defect amongst us, that we have not insisted sufficiently in our Discourses on the peculiar Doctrines of Christianity, nor enforced sufficiently our practical Exhortations with peculiarly Christian Motives. This hath furnished the Methodists & others with a Handle for representing us, as mere Moralizers, and as hoping to obey Gods Commands by our own Strength, and be saved by our own good Works. Doubtless they wrong us but they will seem to be in the right, and to be the more scriptural & orthodox preachers, unless we dwell oftener on the fallen Condition of Man, on the Efficacy of Faith, & the necessity of sanctifying Grace. Doing this, we shall discredit their Imputations upon us; & remonstrate with Weight against the Extremes, into which they run. Many of the Tutors in our Universities have sadly neglected instructing their pupils in Theological Knowledge:

of which all should have a good Tincture; but all, who are intended for Orders, a very strong one. It is indeed the chief thing, that they should learn: the only one, absolutely necessary. I hope due Care is taken about it in your College.

Had I been consulted beforehand about your Convention, I should have been much afraid of its giving Offence: though I am very sensible, that you may as allowably meet to hold friendly Conferences, as any other Set of Men. God be thanked, that you have a Governor, who hath viewed the matter in to just a Light. You will certainly be careful, in your future meetings, neither to give Him, nor the people of any Denomination, nor the Bishop, any Umbrage. Indeed I think you would have done better, if you had asked his Opinion previously, whether you should take this Step. And I wish, that you had addressed yourselves to Him only, and not to me also. Yet I know you meant no Disrespect to Him, and great Civility to me: for which I desire you, good Dr Smith, to return my very hearty Thanks to the whole Assembly at their next meeting, and assure them of my earnest Desire to do good Offices to every one of them in particular, as well as to join with them in serving our Common Cause. No one hath more at

Heart the Establishment of Bishops in America. Few Persons, if any, have taken more pains to convince those, on whom it depends, of the Need and Usefulness of it. But the Time for it is not yet come. God grant it may soon. Disposing the Laity of our Church to desire it, and the Dissenters of all sorts to acquiesce in it, is the best thing, that can be done on your Side of the Water to hasten it. Without this, pressing for it will only retard it.

I am very much obliged to the Members of the Convention for their Account of the several Missions: I should be extremely glad to have the like Accounts concerning every one, that is under the Care of the Society. They would assist me very much in making for my own Use an orderly Notitia of the whole, to which I could readily on all occasions have Recourse. I must endeavour to make such a one as soon as I have Leisure: for till then I shall not have so distinct a Notion, as I ought, of many particulars. Amongst other things, I have seen Hints from several Quarters, that we maintain Missionaries in some Places, where the Congregations might well maintain Ministers for themselves. If you can give or procure me any certain Information relating to this Matter or any other which is of Consequence to the Society, they will be received very thankfully by

Your loving Brother

Tho. Cant.

Good Mr Peters

God be thanked, that you are come safe, & so much improved in your Health, and have left things in so comfortable a State in Pennsylvania I heartily wish you all possible Benefit from the Waters at Scarborough: and shall be very glad to see you, and discourse with you about American Affairs. But I must beg you to lay aside all Form, and that we may converse together as two plain men, who are Fellow Servants. The Scheme for Bishops in our Colonies is in the Hands of the Kings ministers, who have promised to consider it, but have not yet declared their Thoughts concerning it. Dr Chandler hath lately made me a Visit, & told me that he shall make no Objection to it. If it suit your Convenience to take the Archbishop of York in your Way from Scarborough to London, you will do him a pleasure, and find him a very worthy and able Man, and better acquainted, than any one here, with the State of our Plantations. I am, with much Esteem, & a Repetition of all good Wishes,

Your loving Brother

Tho. Cant.

Lambeth, Aug 11. 1764.

Brodsworth May. 28. 1816

Dear Sir

I rec^d the favor of your letter of the 18th in due time allowing for its coming thro' London & yesterday I was favored with yours of the 23d — I came out of town later than I designed, but too early to see anything finished at any part of the American affairs. Few persons see this the important call that that country makes for order & due government, in the new acquisitions, particularly. I think your thoughts abt limiting the scheme of the company, also begin it in Canada might do very well. But what signify the endeavors of the best friends of that country & consequently of this, except there is alacrity & foresight in those who are to execute whatever is planned? — I ought not to despair: but I cannot help having many unhappy thoughts upon the neglect of that great Empire, wch will round or away, wth regard to the Mother Country, if it is not properly manned & supported. What may be produced in time, I cannot say: but your knowledge of that country will be of great service to those that wish well to it. You know my predilections, & they are always ready; but I can do no more than wish, as well as my poor judgment will allow me. I shall be here till July, & then at Hopetoun & always glad to see you as I pass. Wm have regard yours most affectly & faithfully

Bristol

John by divine permission Bishop of Lincoln
To all to whom these presents shall come or whom
they may in any wise concern. Know ye —
that at an ordination holden by us with the aid
and assistance of Almighty God at the request
and in the stead of the Right Reverend Father
in God Thomas by divine permission Lord
Bishop of London in his Lordship's palace at
Fulham in the County of Middlesex on Friday
the twenty first day of December in the year of our
Lord one thousand seven hundred and fifty three
we did admit and promote our beloved in Christ
Samuel Seabury
to the holy order of a deacon according to the
rights and ceremonies of the Church of England
in that behalf published and provided he having
been well recommended to his Lordship for his
good life and virtuous attainments and
proficiency in learning with a sufficient title
and having been also first examined and approved
by the examiner of the said Lord Bishop. In —
Testimony whereof we have caused the
Episcopal Seal of London
to be hereto
affixed Dated the day and year above written and
in the tenth year of our translation.

W. Skelton Reg.

Registered in the Registry of Canon

John [ ] Lincoln

Registered in the Registry of London.

Richard by divine permission Bishop of Carlisle To all to whom these presents shall come or whom they may in any wise concern. Know ye that at an Ordination holden by us with the aid and assistance of Almighty God at the request & and in the stead of the Right Reverend Father in God Thomas by divine permission Lord Bishop of London in his Lordship's Palace at Fulham in the County of Middlesex on Sunday the twenty third day of December in the year of our Lord one thousand seven hundred and fifty three We did admit and promote our beloved in Christ Samuel Seabury according to the Rights and Ceremonies of the Church of England in that behalf published and provided, he having been well commended to his Lordship for his good life and virtuous attainments and proficiency in learning with a sufficient title, and having been also first examined and approved by the Examiner of the said Lord Bishop In Testimony whereof We have caused the Episcopal Seal of London to be hereto affixed Dated the day and year above written and in the seventh year of our Consecration.

W. Shelton Registr

Rich.d [ ] Carlisle

In Dei Nomine. Amen.

Omnibus ubique Catholicis per Presentes pateat, Nos Robertum Kilgour Miseratione Divina Episcopum Aberdonien. Arthurum Petrie Episcopum Ross. et Moravien. et Joannem Skinner Episcopum Coadjutorem; Mysteria Sacra Domini nostri Jesu Christi in Oratorio supradicti Joannis Skinner apud Aberdoniam celebrantes, Divini Numinis Præsidio freti (presentibus tam e Clero, quam e Populo Testibus idoneis) Samuelem Seabury Doctorem Divinitatis, sacro Presbyteratus Ordine jam decoratum, ac Nobis pro Vitæ integritate Morum probitate, et Orthodoxia commendatum, et ad docendum et regendum aptum et idoneum, ad sacrum et sublimem Episcopatus Ordinem promovisse, et rite ac canonice, secundum Morem et Ritus Ecclesiæ Scoticanæ, Consecrasse, Die Novembris Decimo Quarto, Anno Æræ Christianæ Millesimo septingentesimo octogesimo quarto. In cujus rei Testimonium, Instrumento huic (Chirographis nostris prius munito) Sigilla nostra apponi mandavimus

Robertus Kilgour Episcopus et Primus

Arthurus Petrie Episcopus.

Joannes Skinner Episcopus.

Samuel, by divine permission Bishop of the Episcopal Church in Connecticut, To all whom it may concern, Know Ye, That on the fifteenth day of September One thousand, seven hundred and eighty five, We the Bishop afore mentioned solemnly administring Holy Orders under the protection of Almighty God in Trinity Church in the City of New Haven in the State of Connecticut did admit and promote our beloved in Christ Thomas Fitch Oliver A.M. (concerning whose Moral, Learning, Age and Title we were well satisfied) unto the Holy Order of Priests and him the said Thomas Fitch Oliver &c. did then and there rightly and canonically Ordain Priest. He having first in Our presence made and subscribed a declaration of his Assent and Conformity to the Articles and Liturgy of the Church of England, except in matters affected by the Civil Constitution of the American States. In Testimony whereof We have caused our Episcopal Seal to be hereunto affixed the day and year above written, and in the first year of our Consecration.

Samuel [ ] Bp. Ep. Chch
Connect.

In the Name of the holy and undivided Trinity, Father, Son, and Holy Ghost, One God, blessed for ever Amen.

The wise and gracious Providence of the merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the Blessings of a free, valid and purely Ecclesiastical Episcopacy, might be communicated to them, and a Church regularly formed in that part of the western world upon the most ancient and primitive Model. And application having been made for this purpose, by the Reverend Dr Samuel Seabury Presbyter in Connecticut, to the Right Reverend the Bishops of the Church in Scotland. The said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good Work recommended to them, by complying with the request of the Clergy in Connecticut, and advancing the said Dr Samuel Seabury to the high Order of the Episcopate; At the same time earnestly praying that this Work of the Lord thus happily begun might prosper in his hands, till it should please the great and glorious Head of the Church, to increase the number of Bishops in America, and send forth more such Labourers into that part of his Harvest. — Animated with this pious hope and earnestly desirous to establish a Bond of peace and holy Communion, between the two Churches, the Bishops of the Church in Scotland, whose Names are underwritten, having had full and free Conference with Bishop Seabury, after his Consecration and Advancement as aforesaid, agreed with him on the following Articles, which are to serve as a Concordate, or Bond of Union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut. ——

Art. I. They agree in thankfully receiving, and humbly and heartily embracing, the whole Doctrine of the Gospel, as revealed and set forth in the holy Scriptures: and it is their earnest and fervent Desire to maintain the Analogy of the common Faith once delivered to the Saints, and happily preserved in the Church of Christ, thro his divine power and protection, who promised that the Gates of Hell should never prevail against it ——

Art. II. They agree in believing this Church to be the mystical Body of Christ, of which he alone is the Head, and supreme Governour, and that under him, the chief Ministers or Managers of the Affairs of this spiritual Society, are those called Bishops, whose Exercise of their sacred Office being independent on all Lay powers, it follows of consequence, that their spiritual Authority, and Jurisdiction cannot be affected by any Lay Deprivation.

Art. IV. With a view to the salutary purpose mentioned in the preceding Article, they agree in desiring that there may be as little Variance between the two Churches, as is consistent with the different Circumstances and Customs of Nations. And in order to avoid any bad Effects that might otherwise arise from political Differences, they hereby express their earnest Wish and firm Intention to observe such prudent Generality on their public Prayers, with respect to these points, as shall appear most agreeable to Apostolic Rules, and the practice of the primitive Church —

Art. V. As the Celebration of the holy Eucharist, or the Administration of the Sacrament of the Body and Blood of Christ, is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little Variance here as possible. And tho' the Scottish Bishops are very far from prevailing to their Brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can consistently with peace and prudence, to make the Celebration of this venerable Mystery conformable to the most primitive Doctrine and practice in that respect. Which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the Wish of some of the most eminent Divines of the Church of England, that she also had more closely followed, than she seems to have done since she gave up her first reformed Liturgy used in the Reign of King Edward VI, between which and the form used in the Church of Scotland there is no Difference in any point which the primitive Church esteemed essential to the right Administration of the holy Eucharist. — In this capital Article therefore of the Eucharistic Service in which the Scottish Bishops so earnestly wish for as much Unity as possible, Bishop Seabury also agrees to take a serious View of the Communion office recommended by them, and if found agreeable to the genuine Standards of Antiquity, to give his Sanction to it, and by gentle Methods of Argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the Compulsion of Authority on the one side, or the prejudice of former Custom on the other.

Art. VI. It is also hereby agreed and resolved upon, for the better answering the purposes of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual Intercourse of Ecclesiastical Correspondence carried on, when Opportunity offers, or Necessity requires, as may tend to the Support, and Edification of both Churches —

Art. VII. The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this Transaction they have nothing else in view but the Glory of God, and the Good of his Church. And being thus pure and upright in their Intentions, they cannot but hope that all whom it may concern, will put the most fair and candid Construction on their Conduct, and take no Offence at their feeble but sincere Endeavours to promote what they believe to be the Cause of Truth, and of the common Salvation ——

In Testimony of their Love to which, and in mutual good Faith and Confidence, they have for themselves, and their Successors in Office, cheerfully put their Names and Seals to these presents at Aberdeen this fifteenth day of November, in the year of our Lord, one thousand, seven hundred, and eighty four. ——

Robert Kilgour Bishop & Primus

Arthur Petrie Bishop.

John Skinner Bishop

Samuel Seabury Bishop.

New York, June 3, 1803.

Whereas our well-beloved in Christ Samuel Seabury Doctor of Divinity, at the earnest request of the Episcopal Clergy of Connecticut, hath resolved to embark speedily for England, that he may be admitted to the sacred Office of a Bishop; & afterwards to return to Connecticut, & there exercise the Spiritual Powers peculiar to the Episcopal Office, by superintending the Clergy, ordaining Candidates for Holy Orders, & Confirming such of the laity as chuse to be confirmed — & having applied to us for Letters Testimonial on the Occasion; We therefore whose Names are underwritten, in Justice to Doctor Seabury's Abilities, Learning & Moral Character, of which we deservedly entertain the highest Opinion, do certify, that we have for many Years past been intimately acquainted with the said Dr. Seabury, & that we believe him to be every Way qualified for the Sacred Office of a Bishop. And we cannot but express our earnest Wish that he may succeed in his Application, as many Inconveniences may be thereby prevented, which no after Care can remove, when they have once taken Place.

Charles Inglis, D. D.
Rector of Trinity Church in the City of Newyork.

Jonn. Odell A. M.
Missionary, Burlington New Jersey

Benj.n Moore A. M.
Assistant Minister of Trinity Church, New York

Dear Sir, Canterbury, Jan. 3d 1785

You do me but justice in supposing me a hearty friend to American Episcopacy. I am truly sorry that our cabinet here would not save you the trouble of going to Scotland for it. There is some uneasiness about it, I find since it is done. It is said, you have been precipitate. I should be inclined to think so too, had any hopes been left of obtaining consecration from England. But if none were left, what could you do, but what you have done? — I will turn the Book business in my mind; but an apprehensive mind cannot be easy, till we hear of the settlement of your church under you, in Connecticut. A letter then will have its weight with public Bodies. — That God may bless and prosper in your hands this great work, is the fervent prayer of,

Dear Sir, Your faithful & obedient servant,
Geo: Horne

The Right Reverend
Dr Seabury

New London Aug.t 15th, 1785.

Rev.d and dear Sir,

It has not been in my power till this day, to pay that attention to your letter of July 19th, which the importance of its several subjects demanded.

The grand difficulty that defeated my application for consecration in England, appeared to me to be the want of an application from the State of Connecticut. Two objections were made, viz: That there was no proper decree marked out by the civil authority, nor a stated revenue appropriated for the Bps. support: But these were removed. The other remained — for the civil authority in Connecticut ~~being~~ is Presbyterian, & therefore could not be supposed would petition for a Bp. And had this been removed, I am not sure a rather would not have started up: For this happened to me several times. I waited, and procured a copy of an act of the Legislature of Connecticut, which puts all denomination of Christians on a footing of equality, (except the Roman Catholics, & to them it gives a free toleration) verified by the Secretary of the State: For to Connecticut all my negotiations were confined. The Abp. of Cant. wished it had been fuller, but thought it afforded ground on which to proceed. Yet he afterward said it would not do; & that the minister, without a formal requisition from the State, would not suffer the Bill, enabling the Bp. of London to ordain foreign candidates without their taking the Oaths, to pass the Commons, if it contained a Clause for Consecrating American Bps. And as his Grace did not choose to proceed without parliamentary authority — though if I understood him right, a majority of the Judges & Crown Lawyers were of opinion he might safely do it — I turned my attention to the remains of the old Episcopal Church, whose consecrations I knew were derived from England, & their authority in an ecclesiastical sense, fully equal to the English Bps. — No objection was ever made to one on account of the legacies left for American Bps. Some people had surmises of this kind, but I knew not whence they arose.

I can see no good ground of apprehension concerning the titles of estates or emoluments belonging to the Church in your State. Your Church is still the Church of England, flourishing under a different civil government. We have in America the Church of Holland, of Scotland, of Sweden; of the Greek, distinct of England. Our being of the Church of England, no more implies dependence on, or fealty to our King,

than

than being of the Church of Holland implies subjection to Holland.

The plea of the Methodists is something like impudence. Mr Wesley is only a Presbyter, & all his Ordinations Presbyterian, in direct opposition to the Church of England: And they can have no pretence for calling themselves Churchmen till they return to the unity of the Church, which they have unreasonably, unnecessarily and wickedly broken, by their separation & schism.

Your two cautions respecting recommendations & titles are certainly just. Till you are so happy as to have a Bp of your own, it will be a pleasure to me to do every thing I can, for the supply of your churches: And I am confident the Clergy of Maryland, & the other States, will be very particular with regard to the qualifications & titles of persons to be admitted with their own Orders. Should they think proper to send any Candidates hither, I could wish that it might be at the stated times of Ordination, because the Clergy here living so scattered, it is not easy on every emergency to get three of them together & never without some expence which they cannot well afford. — I cannot omit to mention again, the particular satisfaction Mr Ferguson gave, not only to me, but to all our Clergy. I hope he will prove a worthy & useful Clergyman. I flatter myself he got home without any disagreeable accident.

I thank you for your communications respecting Washington College, & the various Conventions you have had in your State & neighbourhood. The Clergy & Laity have particular merit in making so great exertions to set our Church into a settled & respectful state. But on objects of such magnitude & variety it is to be expected that sentiment will differ. All men do not always see the same object in the same light: And persons at a distance are not always masters of the private reasons & circumstances which have occasioned particular modes of acting. Of some things therefore in your proceedings I cannot be a competent judge, without minute information; & I am very sorry that my present circumstances, & duty here, will not permit me to make so long a journey at this time; because by personal interview & conversation only can such information be had.

But, my dear Sir, there are some things which, if I do not much misapprehend, are really wrong. In giving my opinion of them, I must claim the same privilege of judging for myself which others claim, & also that right of fair & candid interpretation of my sentiments which is due to all men.

1. I think you have done wrong in establishing so many, so private, seminaries

damental rules. You seem thereby to have provided your selves from the benefit of after consideration. And by having the power of altering fundamental rules dissipated through so large a body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable may not always appear so to two thirds of a large assembly. It should also be remembered that while human nature is, as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views & debates of a numerous & mixed assembly.

2. I think you have to much circumscribed the power of your Bp. That the Duty & Office of a Bishop, differs in nothing from that of other Priests, except in the power of Ordination & Confirmation, (Pamph. p. 18.) & the right of Presidency &c is a position that carries Jerom's opinion to the highest pitch — Quid facit Episcopus, quod Presbyter non faciat, excepta ordinatione? But it does not appear that Jerom had the support of the Chch, in this opinion, but rather the contrary. Government as essentially pertains to Bps as ordination, nay ordination is but the particular exercise of government. Whatever share of government Presbyters have in the Chch, they have from the Bp, & must exercise it in conjunction with, or in subordination to him. And though a Congregation may have a right — & I am willing to allow it — to choose their minister, as they are to support him & live under his ministry, yet the Bps concurrence or licence is necessary, because they are part of his charge; he also has the care of their souls, & is accountable for them; & therefore the minister authorily to take charge of that congregation must come through the Bp.

The choice of the Bp is in the Presbyters, but the neighbouring Bps who are to consecrate him must have the right of judging whether he be a proper person or not. The Presbyters are the Bps council, without whom he might do nothing but matters of course. The Presbyters have always a check upon their Bp. because they can, neither Bp nor Presbyters, do any thing beyond the common course of duty without each other. I mean with regard to a particular diocese; for it does not appear that Presbyters had any seat in general Councils, but by particular indulgence.

The people being the patrons of the Chches in this country, & having the means of the Bps & ministers support in their hands, have a sufficient restraint upon them. In cases that require it, they can apply to their Bp, who, with the assistance of his Presbyters, will proceed, as the case may require, to censure, suspension or deposition of

of the offending Clergyman. If a Bp behaves improperly the neighboring Bpns are his judges. — Men that are not to be trusted with these powers are not fit to be Bps or Presbyters at all.

This, I take it, is the constitution of the Christian Church, in its pure & simple state: and it is a constitution which, if adhered to, will carry itself into full effect. This constitution we have adopted in Connecticut; & we do hope & trust that we shall, by God's grace, exhibit to the world, in our government, discipline & order, a pure & perfect model of primitive simplicity.

Presbyters cannot be too careful in choosing their Bp; nor the Parish in choosing their Minister. Improper men may, however, sometimes succeed: And to they will, make as exact rules, & circumscribe their power, as you can. And an improper man in the Church, is an improper man, however he came there, & however his power be limited. The more you circumscribe him, the greater temptation he is under to form a party to support him; & upon his party is formed all the power of your convention will not be able to displace him. In short if you get a bad man, your laws & regulations will not be effectual — if a good man the general laws of the Church are sufficient.

Where civil States have made provision for ministers, it seems reasonable that they should define the qualifications & regulate the conduct of those who are to enjoy the emolument. But voluntary associations for the exercise of such powers as your Convention is to have, are always apt — such is the infirmity of human nature — to fall into parties; & when parties enter, animosity & discord soon follow. — From what has been said you will suppose I shall object

3. To the admission of Lay members into Synod & G. I cannot comfort I do, especially in the degree your fundamental rules allow. I have as great a regard for the Laity as any man can have: It is for their sake that Ministers are appointed in the Church. I have no Idea of aggrandizing the Clergy at the expence of the Laity: Nor indeed of aggrandizing them at all. Decent means of living is all they have a right to expect. But I cannot conceive that the Laity can with any propriety be admitted to sit in judgment on Bps & Presbyters, especially when deposition may be the work, because they cannot take away a character which they cannot confer. It is incongruous to every idea of Episcopal government. That authority which confers power, can, for proper reasons, take it away: But where there is no authority to confer power, there can be none to discard it. Wherever, therefore, the power of Ordination is lodged, the

power

power, the power of deprivation is lodged also.

Should it be thought necessary that the Laity should have a share in the choice of their Bps — if it can be put on a proper footing, so as to avoid party & confusion — I see not but that it might be admitted. But I do not apprehend that this was the practice of the primitive Chch. In short, the rights of the Christian Chch arise not from nature or compact, but from the institution of Christ, & we ought not to alter them, but to receive & maintain them, as the holy Apostles left them. The government, sacraments, faith & doctrine of the Chch are fixed & settled. We have a right to examine what they are, but we must take them as they are. If we new model the government, why not the sacraments, creeds & doctrines of the Chch? But then it would not be Christ's Chch, but our Chch, & would remain so call it by what name we please.

I do therefore beseech the Clergy & Laity, who shall meet at Philadelphia, to reconsider the matter before a final step be taken: And to endeavour to bring their Chch government as near to the primitive pattern as may be. They will find it the simplest, & most easy to carry into effect; & if it be adhered to will be in no danger of sinking or failing.

I do not think it necessary that the Chch in every State should be just as the Chch in Connecticut is, though I think that the best model. Particular circumstances, I know, will call for particular considerations. But in so essential a matter as Chch government is, no alterations should be made that affect its foundation. If a man be called a Bp who has not the Episcopal powers of a government, he is called by a wrong name; even though he should have the power of ordination & confirmation.

Let me therefore again entreat that such material alterations, & forgive me if I say, unjustifiable ones, may not be made in the government of the Chch. I have written freely as becomes an honest man, in a case which I think calls for freedom of sentiment & expression. I wish not to give offence, & I hope none will be taken. Whatever I can do consistently to assist in procuring Bps in America, I shall do chearfully, but beyond that I cannot go; & I am sure neither you, nor any of the friends of the Chch, would wish I should.

If any expression in this letter should seem too warm, I will be ready to correct the mode, but the sentiments I must retain till I find them wrong, & then I will freely give them up. In this matter I am not interested. My ground is taken, & I wish not to extend my authority beyond its present limits. But I do most earnestly

nestly wish to have our Chch in all the States so settled that it may be one Chch, united in government, doctrine, & discipline — that there may be no divisions among us — no opposition of interest — no clashing of opinions. And permit me to hope that you will at your approaching Convention so far recede in the points their mentioned, as to make this practicable. Your Convention will be large & very much to be respected. Its determinations will influence many of the American States, and posterity will be materially affected by them. These are to many arguments for calm & cool deliberation. Human passions & prejudices, & of private, interests, should be laid aside. A wrong step will be attended with dreadful consequences. Patience & prudence must be exercised: And should there be some circumstances that grate hard for a remedy, hasty decisions will not mend them: In doubtful cases they will probably have a bad effect.

May the Spirit of God be with you at Philadelphia & as I persuade myself, the sole good of this Chch is the sole aim of you all, I hope for the best effects from your meeting.

I send you the alterations which it has been here thought proper to make in the Liturgy, to accomodate it to the civil constitution of this State. You will observe that there is no Collect for the Congress. We have no backwardness in that respect, but thought it was duty to know who on the civil authority in this State has any directions to give in that matter, & that cannot be known till their next meeting in October.

Some other alterations were proposed, of which Mr Ferguson has a copy, & I would send you a copy had I time to transcribe it. The matter will be resumed at New Haven the 12th of September. Should we come to any determination, the Brethren to the Southward shall be informed of it.

With my best regards to the Convention & to you, I remain your affect. humble serv.t

Samuel, Bp. Ep. Ch. Connect.

I have taken the liberty to enclose a copy of my letters of Consecration, which you will please to communicate to the Convention. You will also perceive it to be my wish that their letter should be communicated to them; to which, I presume, there can be no objection.

We do hereby agree to the Constitution of the Church as modified this Day in the Convention. 2d ~~September~~ October 1789

Samuel Seabury D. D. Bp.
Epl. Ch. Ch. Connect.

Connecticut
Abraham Jarvis A. M.
Rector of Christ Church
Middletown

Bela Hubbard A. M.
Rector of Trinity Church
New Haven

Samuel Parker D. D.
Rector Trinity Church Boston
Massachusetts & clerical
Deputy for Massachusetts &
New Hampshire

your affectionate Bro & hum Serv.t

Samuel Cornect.

your affect.e hum.l Serv.t

S. Bp Cornect.

your affectionate Brother &
very hum.l Serv.t

Samuel Bp Cornect.

Wishing you both many happy returns
of this season, I remain your affe.te hum. Serv.

S. Bp: Cornect. & Rho. Isl.

your affect. hum.l Serv.t

Samuel, Bp. Episk. Cornect.

believe me to be with esteem
& affection your Bro & hum.l Serv.t

Samuel S. ze Cornay.

Fraserburgh, Nov.r 27th — 1826.

Right Reverend & Dear Sir,

Never in my life did I feel more difficulty in making Epistolary Address than I do at present. The honour, which by your wonderfully kind interposition has been conferred upon me, covers me with such a degree of surprise & confusion as would reduce me to silence, were it not intolerable to appear insensible or ungrateful upon the occasion. — Let me then, assured of the Worth & Goodness of your Character, personal as well as official, throw myself upon your fraternal favour, & request credit for feelings beyond what I can express. — The truth is, I had not the remotest knowledge nor imagination that any such honour was contemplated for me, & would have checked the design had I dreamed of it — an old man as I am, past the ordinary term of life, whose business now, after a long day, is to say my penitential prayer, & go to bed in the dust. — Had I professed any desert suited to so high a Degree, to receive it from Connecticut & its University would above all places of conveyance, have been gratifying to my heart as now, without the most distant expectation, has to my great wonder by the unknown solicitation of my Friends, been realized. Connecticut has been a word of peculiar endearment to me since the happy day when I had the honour & joy of being introduced to the first ever memorable Bishop of that highly favoured See, whose Name ever excites in my heart the warmest Veneration. With a glad & thankful heart I witnessed his Consecration, held the Book while the solemn words were pronounced, & received

his first Episcopal Benediction — I wish that I were able to express the good will & honour which I have for Washington College & the Episcopal See of Connecticut, most worthily filled by its present Venerable Governor — Whom God preserve, as well as your Reverence to a good Old age, abundant in good fruits, ripening into that Glory with which our Divine Lord shall crown his faithful Servants at his Appearing & his Kingdom!

For the presentation of my high Regards & humble Gratitude to that much honoured & justly renowned Body, which, with so great condescension, has extended this honour of its attention to a remote & perfectly unentitled stranger — I must also very humbly beg your favour, not knowing how otherwise to make my most justly due acknowledgments. Although the meanest Doctor that ever it created, I will be its sincere Orator, invoking the continual Favour of Heaven that it may ever prosper & flourish, for the Honour & Glory of God's Name, by sending out many to publish & propagate His Praise.

It is very refreshing to us here, & to me in a very particular manner to think of the American Church. of whose Episcopacy & its truly Apostolic zeal & spirit, we had the most amiable & edifying specimen in the Visit with which the Good & Worthy Bishop of New-York favoured us — a second Bishop Seabury as I esteem & revere him. My heart accompanied him in his travels, & rejoiced when I heard that He had arrived with improvement of health, where his own heart is. God long preserve & prosper Him & all his Venerable Colleagues — to hear of whose unwearied la-

labours for our Lord's honour, is refreshing & animating to our shattered remains, firmly united in one communion & fellowship as we are, & benefited by our mutual prayers – in hope that – separated meantime by a wide ocean – we shall meet in happiness when we die – to we trust in our Saviour's Mercy.

Let me therefore, under this endearing relation, beg your prayers for myself in particular – & request that you will believe me sensible (beyond what I can express) of the honour done me by Yourself & others. With affectionate gratitude, I have the honour to be, Right Reverend & Worthy Sir,

Your & Their exceedingly obliged & most respectfully devoted humble Servant, Alexander Jolly.

The Right Revd. Bishop Kemp –
&c. &c. &c.

If I err in my manner of Address, I know that your goodness will ascribe it to ignorance & not want of Respect.

My Worthy Friend & dear Colleague, the Bishop of Ross &c. who, I find, has been the principal Mover in the affair which has given me the honour of writing to you – desires me to present his best fraternal Regards & say that he delays his own acknowledgment of Your "most gratifying & friendly Letter", in hope of opportunity by Ship of sending some Tracts from this Church, in returning for those interesting ones sent by You.

Paid 2/6 [illegible]

PAID
DEC 4
1826

The Right Reverend Dr Kemp
&c. &c. &c.
Baltimore-
America.

A Declaration of certain fundamental Rights & Liberties of the Protestant Episcopal Church of Maryland; had & made at a Convention or Meeting of the Clergy of the said Church, duly assembled at Annapolis Aug.t 13.th 1783, agreeable to a Vote of the General Assembly passed upon a petition presented in the Name and Behalf of the said Clergy.

Whereas by the Constitution and Form of Government of this State "All persons professing the Christian Religion are equally entitled to protection in their Religious Liberty, and no person by any Law (or otherwise) ought to be molested in his Person or Estate on account of his Religious persuasion or profession, or for his religious practice, unless, under Colour of Religion, any man shall disturb the good order, peace, or safety of the State, or shall infringe the Laws of morality, or injure others in their natural, civil or religious Rights" - And Whereas the ecclesiastical and Spiritual Independence of the different Religious Denominations, Societies, Congregations, and Churches of Christians in this State, necessarily follows from, or is included in, this Civil Independence

Therefore we the Clergy of the Protestant Episcopal Church of Maryland, (heretofore denominated the Church of England, as by Law established) with all duty to the Civil authority of the State, and with all good and Good Will to our Fellow-Christians of every other Religious Denomination, do hereby declare make known and claim the following as certain of the fundamental Rights and Liberties inherent and belonging to, the said Episcopal Church, not only of common Right, but agreeable to the express words, spirit and design of the Constitution & Form of Government aforesaid. Viz.—

1st We consider it as the undoubted Right, of the said Protestant Episcopal Church, in common with other Christian Churches under or

the American Revolution, be compleat and procure herself as an entire Church, agreeable to her antient Usages and Profession; and to have the free enjoyment and free exercise of those purely spiritual powers which are essential to the Being of every Church or Congregation of the faithful, and which, being derived only from Christ and his Apostles, are to be maintained independent of every foreign or other Jurisdiction, so far as may be consistent with the Civil Rights of Society.

2. That ever since the Reformation it hath been the received Doctrine of the Church whereof we are Members (& which by the Constitution of this State is entitled to the perpetual Enjoyment of certain Property and Rights under the Denomination of the Church of England) that there be these three Orders of Ministers in Christ's Church. Bishops, Priests and Deacons, and that an Episcopal Ordination and Consecration are necessary to the valid Administration of the Sacraments, & the due Exercise of the Ministerial Functions in the said Church.

3. That, without calling in Question, or minding the Establishments with any other Christian Churches or Societies concerning their Rights, Modes and Forms, we consider and declare it to be an Essential Right of the said Protestant Episcopal Church to have & enjoy the Continuance of the said three Orders of Ministers for ever, so far as concerns Matters purely Spiritual, & that no Persons in the Character of Ministers could act as such in the Communion of the said Church and duly called to the Ministry by a regular Episcopal Ordination can or ought to be admitted into or enjoy any of the Churches, Chapels, Glebes or other Property formerly belonging to the Church of England in this State, & which by the Constitution and Form of Government is secured to the said Church for ever, by whatsoever Name it be the said Church, or the Supreme Power of

themselves, may in future be denominated.

5. That it is the Right, or Power by the Laity, of the said Church, when duly organized, constituted and represented in a Synod or Convention of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer & Public Worship, in order to adapt the same to the late Revolution & other local Circumstances of America, which it is humbly conceived may and will be done, without any other or further Departure from the Venerable Order and beautiful Forms of Worship of the Church from whence we sprung, than may be found expedient on the Change of our Situation from a Daughter to a Sister Church.

William Smith President — St. Paul's & Chester Parishes, Kent County
John Gordon St. Michael's — Talbot
Jeremiah Wheatley Wm and Mary Parish Charles County
Samuel Keene Dorchester Parish Dorchester County
Wm West St. Paul's Parish Baltimore County.
Wm Thomson St. Stephens Cecil County
Walter Magowan St. James's Parish Ann Arundel County
John Stephen — All-Faith Parish — St. Mary's County
Thos. Jno. Claggett St. Paul's Parish Prince George's County
George Goldsby — King & Queen — Saint Mary's County
Joseph Messenger St. Andrew's Parish — St. Mary's County
John Bordley St. Peter's Parish Talbot County
Walter Harrison — Durham Parish Charles County.
Wm Hanna St. Margaret's Westminster
Thomas Gantt St. Ann's Annapolis
John Andrews St. Thomas's Baltimore County
Hamilton Bell, Stepney, Somerset County
Francis Walker Kent Island.
John Stewart Port Tobacco Parish Charles County.

St. James Annemundel County April 24th 1797

Right Revd Sir

I have just now heard by the Bearer of your Return to America in Bishops Orders, the Information gives me great Pleasure, & I would beg leave thus early to congratulate you on the Occasion. Permit me Right Revd Dear Sir, to inform you that a Convention of our Church will be held at Chester Town in Kent County, on the fourth Tuesday in May next, & I have Reason to believe that the Lay Representation will be more complete than it ever has as yet been in this State, & that Matter of Magnitude will be then brought forward. In this Situation of our Affairs, I would take the Liberty to wish your Presence there, if you can possibly make it convenient. A Gentleman of your Character, a Native of this State, a Bishop of our respectable Church Presiding ~~in Convention~~ in our Church Assembly would give Weight & Dignity to all our Proceedings, it would have a decided Tendancy to promote the Interest of the Church, to unite us all firmly together, & to fix us in a more eligible Situation than we have been in since the Revolution. I should think myself highly honoured by the Reception of a line from you by the bearer Returning informing me whether you think it will be in your Power to attend or not. If you can not possibly make it convenient I shall embrace the first Opportunity of paying my Respects to you personally in Philadelphia.

With the Sentiments of the most perfect Esteem
I have the Honour to be
Right Revd Sir
Your most obedient humble Servt
Thos. Jno. Claggett

Philadelphia, March 29. 1784.
At the House of the Revd Dr White,
Rector of Christ's Church & St Peters.

In consequence of Appointments made by the Vestry of Christ's Church & St Peters and by the Vestry of St Paul's Church; viz. by the Vestry of Christ's Church & St Peters as follows,

"The Rector mentioned to the Vestry that "he lately had a Conversation with the Revd "Dr Magaw on the Subject of appointing a "Committee from the Vestries of their re- "spective Churches to confer with the Clergy "of the said Churches, on the Subject of forming "a representative Body of the episcopal Churches "in this State; & wished to have the Sense of "this Vestry thereon. After some consideration

"ye Vestry agreed to appoint Matthew Clarkson
"& Wm Pollard for Christ's Church and Dr
"Clarkson & Mr John Chalmer for St Peters.
And by ye Vestry of St Paul's Church as followeth.
"A Copy of ye Minutes of ye Vestry of ye United Churches
"of Christ's Church & St Peters of ye 13th of
"Nov last was, by ye rev Dr Magaw, laid
"before this Vestry & is as follows. {Here
"followeth ye Minutes}. The above Minutes
"being taken into consideration and this
"Vestry concurring in Opinion thereon,
unanimously appointed Lambert Wilmer
"& Mordecai Fleeson Esqrs on ye part of this
"Church, to carry into Execution the good
"Intentions of ye aforesaid recited Minutes.
The Clergy, together with ye Gentlemen

named in ye said appointments (except Matthew Clarkson Esqr & Dr Clarkson, who were detained by sickness) assembled at ye time & place abovementioned.

The Body thus assembled, after taking into consideration ye Necessity of speedily adopting Measures for ye forming a Plan of ecclesiastical Government for ye Episcopal Church, are of Opinion, that a Subject of such Importance ought to be taken up, if possible, with ye concurrence of ye Episcopalians generally in ye U. States They therefore resolve, ~~as ye plan~~ ~~in their proceedings~~ to ask a Conference with such Members of ye episcopal Congregations in ye Counties of this State

as are now in Town; & they authorise ye Clergymen now present to converse with such Persons as they can find of ye above Description & to request their meeting this Body at Christ's Church on Wednesday Evening at seven O Clock.

Adjourned to ye same Time & Place.

Christ's Church
March, 32.

The Clergy & ye two Committees assembled according to adjournment, (all ye Members being present except Mr Cochran & Mr Stewart detained by sickness) & ye Body then assembled elected Dr White their Chairman.

The Clergy reported, that agreeably to ye appointment of ye last Meeting, they had spoken to several Gentlemen, who readily

consented to ye proposed Conference.

The Meeting continued some Time; when it was signified to them, that several Gentlemen who had designed to attend were detained by ye unexpected Sitting of ye hon^ble House of Assembly, they being Members of that House. The hon^ble James Read Esqre attended according to Desire.

After some Conversation on ye Business of this Meeting, it was resolved, that a circular Letter be addressed to ye Churchwardens & Vestrymen of ye respective episcopal Congregations in ye State, and that ye same be as followeth; viz,

Gentlemen,

The episcopal Clergy in this City, together with a Committee appointed

by the Vestry of Christ Church & St Peters and another Committee appointed by the Vestry of St Paul's Church in the same for the purpose of proposing a Plan of ecclesiastical Government, being now assembled, are of Opinion, that a Subject of such Importance ought to be taken up, if possible, with the concurrence of the Episcopalians generally in the N. States. They have therefore resolved as preparatory to a general Consultation, to request the Church wardens & Vestrymen of each episcopal Congregation in the State to delegate one or more of their Body to assist at a Meeting to be held in this City on Wednesday the 8th day of May next

and such Clergymen as have parochial Cure in ye said Congregations to attend ye Meeting; which they hope will contain a full Representation of ye episcopal Church in this State.

The above Resolve, Gentlemen, the first Step in their Proceedings, they now respectfully & affectionately communicate to you.

Signed, in behalf of ye Body now assembled,

W. White, Chairman

Resolved: that a circular Letter be sent to some one Gentleman in each of the said Congregations; and that Copies of ye same be left with ye Chairman, wherein the Directions to be supplied by him

after due Enquiry; & that ye Letter be as followeth; viz,

Sir] The Body herein mentioned, being informed that you are a Member of ye episcopal Church in & always ready to attend to it's concerns, take ye Liberty of requesting you to deliver ye enclosed signed in behalf of ye said Body,

W. White, Chairman.

Resolved; that ye Letters addressed to ye Churches formerly included in ye Mission of Radnor be enclosed under Cover to ye revd Wm Currie their former Pastor; & the Clergy are desired to accompany them with a Letter to ye said revd Gentleman requesting his Assistance at ye proposed Meeting.

Resolved; that as Revd Joseph Hutchin is the Minister of the Churches formerly included in the Mission of Lancaster; the circular Letter be addressed to him & not to the Ch: wardens & Vestrymen of the said Congregations.

Resolved; that it be recommended to the Vestries under whose appointments these Proceedings are made, to cause the same to be read to their respective Congregations on Easter Monday at their annual Election of Ch: wardens & Vestrymen.

The Chairman is empowered to call Meeting, at any time previous to Easter.

Adjourned.

At ye house of Dr White
April 6th.

The Clergy & ye Committees met; except Matthew Clarkson Esqr. who was detained by Sickness.

The Chairman reported, that he had forwarded Letters to every Church of which he could receive Information; & that there are two small Congregations who were never provided with an Incumbent, of whom he hath not yet been able to ascertain, whether they be in Chester County or in ~~Delaware~~ the State of Delaware; he is desired to make further Enquiry & in case they shall be found to be in Chester County, to invite them to ye intended Meeting

The names of ye Gentn. to whom ye letters have been addressed, are as follows; those for ye late Mutiny of Rendsor to ye revd Wm Currie; those for ye late Mutiny of Lancaster to ye revd Joseph Hutchins; that for Oxford to Mr Cotman: that for St Saints, Pequestan, to Mr Johnston; that for Whitemarsh to Mr Jam.s Wheeler: that for Bristol to W. Coxe Esqre; that for Reading to Cotheron Read Esqre; that for Mordaston to Mr George Douglass; that for Carlisle to Mr Smith; that for York to Col Hartley; that for a Church near York to ye same Gentleman; that for Chester to Edwd Vernon Esqre; that for Marcus Hook to Mr Jam.s Amor; & that for Concord to Mr Isaac Bullock.

The foregoing is a true Act of the proceedings of the Episcopal Clergy & Committees from the Vestries of the respective Episcopal Churches at three different Meetings.

Signed in behalf of the said Body.

W. White, Chairman

P.S. It appearing that the Rev. Mr Kinsey is the Minister of the Ch. in Lancaster & Penna & that the Rev. Mr Mitchell has gathered a Congregation at New Pitt, the Clergy wrote to those gent. inviting them to a Meeting together with Delegates from their Vestries, the Committees of the two Vestries being at this time employed by the Elections at Yorktown. W. White.

Triv. Meeting
Rev. Mr Kinsey
Lancaster
Penna
Church.

Deposit this with the Committee of the General Convention for Collections being transmitted: & bring the Receipts from the Treasurer of the Eastern Shore of Virginia & Maryland.

Oct. 30. 1824. John Dashiell

Revd Sir

I have the honour to enclose you an Extract of the Proceedings of a Convention of the Episcopal Clergy of the State of Massachusetts & Rhode Island held at Boston the 8th Instant & also a Letter from said Convention to the Committee of the churches in your State, both which I hope you will safely receive. The Perusal of these will fully inform you of the Sentiments of the Clergy in these States & will preclude the Necessity of my Enlarging on these points. You will perceive they have adopted your plan with a small addition to your first Article without which, as I mentioned to you in my Letter by Mr Morris, I supposed the Article would be objected to. In my private Opinion I do not see that the Limitation was at all necessary because I do not apprehend the Independency there intended would in the least be affected by an Application to a foreign Power for the succession of Episcopal Authority. The Churches here being most of them without a Minister, a representative body chosen by the several Churches would consist almost entirely of Laymen & if they are vested with the Power of making Laws, it will be in their power to subject the Clergy to what Laws they please, & for that reason the Convention thought best to add a Clause to your fifth Article to put the Clergy & Laity more upon a par, & they have accordingly proposed & adopted this mode of Representation, that each Church chuse one lay Delegate in Conjunction with their Minister & that those Churches that are destitute of a Clergyman chuse one of the neighbouring Ministers to represent them.

with

with one of their own Laymen, & in this mode they think there is no great danger of their having too much Power —

I have yet heard nothing more of the Meeting of the Churches by their Committees at Newyork that what you mention in yours by the Rev^d Mr Clark, & therefore shall not proceed thither agreeable to the Request of our Convention unless I can learn that such a meeting will certainly be held. I have flattered myself with the hopes that you would before this have favoured me with further Information upon that as well as some other matters. The Plan of Correspondence agreed on between your Brethren in Newyork & New Jersey mentioned in yours of May 20 has not taken Effect as we have in these parts had not the least Intelligence from that Quarter. Should any general meeting of the Churches be proposed, we shall be obliged to you for Notice thereof as we are perfectly disposed to adopt any measures calculated to promote the Welfare of our Church.

I am requested by the Comm^tee of our Convention to ask the favour of you to transmit an account of our proceedings to the more southern Churches & also would acquaint you & them that we shall be happy to receive any Communications you or they shall be pleased to favour us with. We wish also for your Opinion whether it is probable Congress will interfere in any matters of an Ecclesiastical nature & whether they would countenance a Request made to England for a Bishop —

Wishing you all possible happiness I remain
Revd Sir with the utmost Respect & Esteem
your Brother & very hum^ble Servt
Sam^ll Parker

Boston Sept 10 1784

Rev^d Dr White

Reverend & Honoured Brethren:

Having been favoured with the Minutes of the meeting of the Clergy & Lay Delegates from sundry Congregations of the Episcopal Church in the State of Pensylvania held at Philadelphia the 25th of May last communicated to us by your Chairman, We the Clergy of the Episcopal Churches in the Commonwealth of Massachusetts & State of Rhode Island met in Convention at Boston Septem. 8th 1784 have duly considered the same & have unanimously adopted the fundamental Principles or Instructions to which you are bound & think the same not only unexceptionable but such as the Episcopal Churches in the united States ought to adopt.

We have indeed thought proper to add a Restriction or rather an explanatory clause to the first & fifth Article more for the Sake of avoiding any Mistakes hereafter than because we suppose we differ from you in Sentiment.

But it is our unanimous Opinion that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. Our Churches at present resemble the scattered Limbs of the body without any common Centre of union or principle to animate the whole. We cannot conceive it probable or even possible to carry the plan you have pointed out into Execution before an Episcopate is obtained to direct our motions, & by a delegated Authority to claim our assent.

It

It is needless to represent to you the absolute Necessity of adopting & waiting on some speedy measures to procure some respectable Person who is regularly invested with the powers of Ordination &c to reside among us, without which scarce the Shadow of an Episcopal Church will soon remain in these States. Many are the Congregations here destitute of a Clergyman, & we must be left to the disagreeable Alternative of having no Church in many of our Settlements where there would probably be a respectable one, or of having clerical Powers conveyed in an irregular manner.

As to the mode of obtaining what we stand in such need of, we wish above all things to procure it in the most regular manner & particularly from our mother Church in England. Whether any of the Bishops in England or Ireland would consecrate a Person chosen among ourselves & sent here for that purpose without a Mandate from the King of England or the Authority of this Parliament, we are at a loss to determine; but we have no doubt that a regular Application made by a representative Body of the Episcopal Churches in America would easily obtain a consecrated head, & in order to this we earnestly wish a mode of applying in some such way may be immediately adopted by the American Churches.

We are of opinion that we ought to have no means untried to procure a regular Succession of the Episcopacy before we think of obtaining it in an irregular manner.

So

To accomplish this we have chosen a Committee of our Body to correspond with you upon this Subject & to adopt such Measures for the same as may be expedient or necessary. And in case a meeting of a representative Body shall be agreed upon, we have delegated a Power to one of our Number to represent us & our Churches in such a Meeting. We are extremely anxious for the Preservation of our Communion & the Continuance of an Uniformity of Doctrine & Worship, but we see not how this can be maintained without a common Head, & are therefore desirous of uniting with you in such measures as shall be found expedient & proper for the common Good.

We are Gentlemen your affectionate Brethren & Friends.

Signed in behalf of said Convention

J. Graves, Prod.[t]

Boston Commonwealth of Massachusetts
Septem.[r] 8.th 1784.

The Committee of the Episcopal Churches in the State of Pensylvania.

From a
Convention of
Massachu-
-setts-

The Constitution of the Episcopal Churches

in

Pennsylvania

At a Meeting of the Episcopal Clergy of the States of Massachusetts & Rhode Island held at Boston Sept 8 1784

Voted That the Episcopal Church in the united States of America is & ought to be independent of all foreign Authority ecclesiastical & civil. But it is the opinion of this Convention that this Independence be not construed or taken in so rigorous a Sense as to exclude the Churches in America separately or collectively from applying for & obtaining from some regular Episcopal foreign Power ~~for~~ an American Episcopate

Secondly That the Episcopal Church in these States hath & ought to have in common with all other religious Societies full & exclusive Powers to regulate the Concerns of its own Communion

Thirdly That the Doctrines of the Gospel be maintained as now ~~maintained~~ professed by the Church of England & Uniformity of Worship be continued as near as may be to the Liturgy of said Church

Fourthly That the Succession of the Ministry be agreeable to the Usage which requireth the three Orders of Bishops Priests & Deacons, that the rights & Powers of the same be respectively ascertained & that they be exercised according to reasonable Laws to be duly made.

Fifthly That the Power of making Canons & Laws be vested solely in a representative Body of the Clergy & Laity

son

conjointly, in which Body the Laity ought not to exceed or their Votes to be more in Number than those of the Clergy.

Sixthly That no Powers be delegated to a general ecclesiastical Government except such as cannot conveniently be exercised by the Clergy & Vestries in their respective Congregations.

Voted That the Revd Mr Parker, Revd Mr Beasley & Revd Mr Fisher be a Comtee on behalf of the Churches in these States to correspond & consult with the Clergy of the other Episcopal Churches in America in Convention Committees or otherways.

Voted That a circular Letter be written in the Name of this Convention to the Episcopal Clergy in the States of Connecticut, New York & Pensylvania urging the Necessity of their uniting with us in adopting some speedy Measures to procure an American Episcopate. & it is the unanimous Opinion of this Convention that this is the primary Object they ought to have in view, because the very Existence of the Church requires some speedy Mode of obtaining a Regular Ordination.

Voted That in case a general Meeting of the Episcopal Churches in the United States by their Representatives is now or shall at any future time before the next Meeting of this Convention be proposed by any number of Churches to be held for the purpose of promoting the Welfare of said Church the Revd Mr Fisher be Leave to meet & act with said representative body on behalf of this Convention.

Voted That the Convention or Committees of Churches in the States of Connecticut, New York & Pensylvania be informed of the Proceedings of this Convention & that they or some of them be requested to transmit the same to our more southern Brethren.

A true Extract from the Minutes

Attest

At the Convention held in May 1784, several Members of the Episcopal Church ~~[illegible]~~ both of the Clergy & Laity, from the States of New York, New Jersey & Pennsylvania were assembled together, present, the Revd Dr White, Revd Dr Magaw, Revd Mr Beach, Revd Mr Blomer, Revd Mr Fraser, Revd Mr Ogden, Revd Mr Blackwell, Revd Mr Bedell, Revd Mr Benj. Moore, Revd Mr Wm Moore, James Parker Esq, John Stevens, Richard Stevens, John Dennis Esquires, Col. Hoyt & Col. Thomson.

It was agreed, that the Revd Messrs Beach, Blomer & B. Moore be requested to wait upon the Clergy of Connecticut, who are to be convened on the Wednesday in Trinity Week next ensuing, for the Purpose of selecting their Concurrence with us in such Measures as may be deemed conducive to the Union & Prosperity of the Episcopal Church in the United States of America.

It was agreed by the Gentlemen present, that the under mentioned Persons be requested to correspond with each other, & with any other Persons, for the Purpose of forming a Continental Representation of the Episcopal Church, & for the better Management of their Concerns of the said Church.

Revd Messrs Blomer, Provoost & B. Moore for New York

Revd Messrs Beach, Ogden & Jones for New Jersey

Revd Dr White, Dr Magaw, & Mr Blackwell for Pennsylvania

Any One of which Persons of each State respectively, to correspond with the Others, without confining his Colleagues of the same State, whenever it may be deemed expedient. ——

The Original of the Minutes of the Meeting in Brunswick in May 1784: in the Hand Writing of Benjamin Moore Bishop one of N. York.

At a Convention of Clergymen *and* Lay Deputies, *of the Proteſtant* EPISCOPAL CHURCH *in the United States of* America, *held in* New-York, October *6th and 7th* 1784:—*Preſent as follows*;

Revd. SAMUEL PARKER, A. M. Maſſachuſets and Rhode-Iſland.
Revd. JOHN R. MARSHAL, A. M. Connecticut.

NEW-YORK.

Revd. SAMUEL PROVOOST, A M.
Revd. ABRAHAM BEACH, A. M.
Revd. BENJAMIN MOORE, A. M.
Revd. JOSHUA BLOOMER, A. M.
Revd. LEONARD CUTTING, A. M.

Revd. THOMAS MOORE,
Hon. JAMES DUANE,
MARINUS WILLET, } Eſquires.
JOHN ALSOP,

NEW-JERSEY.

Revd. UZAL OGDEN,
JOHN DE HART, Eſquire,

JOHN CHETWOOD, Eſquire,
Mr. SAMUEL SPRAGG.

PENNSYLVANIA.

Revd. WILLIAM WHITE, D. D.
Revd. SAMUEL MAGAW, D. D.
Revd. JOSEPH HUTCHINS, A. M.
MATTHEW CLARKSON, Eſquire.

RICHARD WILLING, }
SAMUEL POWELL, } Eſquires.
RICHARD PETERS, }

DELAWARE STATE.

Revd. SYDENHAM THORN, Revd. CHARLES WHARTON, Mr. ROBERT CLAY.

MARYLAND.

Revd. WILLIAM SMITH. D. D.

N. B. The Revd. Mr. GRIFFITH, from the State of Virginia, was preſent by Permiſſion. The Clergy of that State being reſtricted by Laws yet in force there, were not at liberty to ſend Deputies, or conſent to any Alterations in the Order, Government, Doctrine, or Worship of the Church.

THE Body now aſſembled, recommend to the Clergy and Congregations of their Communion in the States repreſented as above, and propoſe to thoſe of the other States not repreſented, That as ſoon as they ſhall have organized or aſſociated themſelves in the States to which they reſpectively belong, agreeably to ſuch Rules as they ſhall think proper, they unite in a general eccleſiaſtical Conſtitution, on the following fundamental Principles.

I. That there ſhall be a general Convention of the Epiſcopal Church in the United States of America.

II. That the Epiſcopal Church in each State, ſend Deputies to the Convention, conſiſting of Clergy and Laity.

III. That aſſociated Congregations in two or more States, may ſend Deputies jointly.

IV. That the ſaid Church ſhall maintain the Doctrines of the Goſpel as now held by the Church of England, and ſhall adhere to the Liturgy of the ſaid Church as far as ſhall be conſiſtent with the American Revolution, and the Conſtitutions of the reſpective States.

V. That in every State where there ſhall be a Biſhop duly conſecrated and ſettled, he ſhall be conſidered as a Member of the Convention, ex Officio.

VI. That the Clergy and Laity aſſembled in Convention, ſhall deliberate in one Body, but ſhall vote ſeperately; and the Concurrence of both ſhall be neceſſary to give Validity to every Meaſure.

VII. That the firſt Meeting of the Convention ſhall be at *Philadelphia*, the Tueſday before the Feaſt of St. Michael next; to which it is hoped, and earneſtly deſired, That the Epiſcopal Churches in the reſpective States, will ſend their Clerical and Lay Deputies, duly inſtructed and authorized to proceed on the neceſſary Buſineſs herein propoſed for their Deliberation.

Signed by Order of the Convention,
WILLIAM SMITH, D. D. *Preſident.*

The Proceedings of the Convention held in New York Octr 6th 1804 in the Honble. Mr. Dr Wm. Smith, who presided

Upon Motion, the Rev^d Dr William Smith was called to the Chair as President of this Convention, & the Rev^d Mr Benjamin Moore was appointed Secretary

The Letters of Appointment & other Documents produced by the several Members above mentioned were read; and also the following Letters from the Clergy of Massachusetts Bay & Connecticut

Here Insert the Letters

It being resolved that a Committee of ~~the~~ Clerical & ~~the~~ Lay Deputies be appointed to essay the fundamental Principles of a general Constitution for this Church, the following Gentlemen were appointed, viz —

Rev^d Dr Smith	Mr Clarkson
Dr White	Mr De Hart
Mr Parker	Mr Clay
Mr Provoost	Mr Duane

The same Committee are desired to frame & propose to the Convention a proper Substitute for the State Prayers in the Liturgy, to be used for the Sake Uniformity, till a further Review shall be undertaken by general authority & Consent of the Church

Oct. 7th Present as above ——

The Committee appointed yesterday to draw the fundamental Principles of an ecclesiastical Constitution for this Church, reported an Essay for this Purpose, which being read & duly considered and amended, was Adopted as follows, viz —

THE Body now assembled, recommend to the Clergy and Congregations of their Communion in the States represented as above, and propose to those of the other States not represented, That as soon as they shall have organized or associated themselves in the States to which they respectively belong, agreeably to such Rules as they shall think proper, they unite in a general ecclesiastical Constitution, on the following fundamental Principles.

I. That there shall be a general Convention of the Episcopal Church in the United States of America.

II. That the Episcopal Church in each State, send Deputies to the Convention, consisting of Clergy and Laity.

III. That associated Congregations in two or more States, may send Deputies jointly.

IV. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.

V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a Member of the Convention, ex Officio.

VI. That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote seperately; and the Concurrence of both shall be necessary to give Validity to every Measure.

VII. That the first Meeting of the Convention shall be at *Philadelphia*, the Tuesday before the Feast of St. Michael next; to which it is hoped, and earnestly desired, That the Episcopal Churches in the respective States, will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary Business herein proposed for their Deliberation.

Signed by Order of the Convention,
WILLIAM SMITH, D. D. *President.*

Resolved that it be recommended to the Clergy in the respective Churches here represented to approve in each State a Committee of not less than two Clergymen to examine Persons who in the present Exigency are desirous of officiating as Readers, & to direct them to such Duties as they are to perform; and that it be recommended to the Congregations not to suffer any Lay Persons to officiate in their Churches other than such as shall be certified by such Committee to be duly qualified —

A General Ecclesiastical Constitution of the Protestant Episc. Church in the U. States of America

Whereas in the course of Divine Providence, the Protestant Episc. Church in the United States of America, is become independent of all foreign authority civil & ecclesiastical;

And whereas, at a meeting of Clerical & Lay Deputies of the s.d Church in various of the said States, viz. in the States of Massachusetts, Rhode Island, Connecticut, N. York, N. Jersey, Pennsylvania, Delaware & Maryland, held in the City of N. York on the 6 & 7th days of October in the year of our Lord 1785, it was recommended to this Church in y.e s.d States, represented as aforesd, & proposed to this Church in y.e States not represented, that they should send Deputies to a Convention to be held in the City of Philadelphia on the Thursday before the Feast of St. Michael in this present year, in order to unite in a constitution of Ecclesiastical Government, agreeably to certain fundamental Principles, contained in the s.d recommendation & proposal

And whereas in consequence of the s.d recommendation & proposal, Clerical & Lay Deputies have been duly appointed from y.e said Church in y.e States of N. York, N. Jersey, Pennsylvania, Delaware, Maryland, Virginia & S. Carolina;

The said Deputies, being now assembled

taking into Consideration ye importance of maintaining uniformity in Doctrine, Discipline & worship in ye said Church do hereby determine and declare;

1st. That there shall be a general Convention of the Protestant Epl Church in ye U. States of America; which shall be held in ye City of Philadelphia on ye 3d Thursday in June in ye year of our Lord 1786, & for ever after once in three years on the 3d Thursday ~~May~~ June in such place as shall be provided for ~~by future Order of the Convention~~; and the Church in a Majority of ye States ~~shall~~ assembled shall be represented, before they proceed to Business; except that ye representation of 2 States shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed.

2d. There shall be a representation of both Clergy & Laity of ye Church in each State, which shall consist of One or more Deputies not exceeding 4 of each Order; and in all questions ye said Church in each State shall have one Vote, & a majority of Suffrages shall be conclusive.

3d. The Book of common Prayer & administration of ye Sacraments, & other Rites & Ceremonies of ye Church, according to the use of ye Church of England" shall be continued to be used by this Church, as ye same is altered by this Convention in a certain instrument of writing, passed by their authority, intitled "Alterations of ye Liturgy of ye P. E. C. in ye U. S. of America, in order to render the same conformable to ye A. Bs Doctrine & ye Constn of ye respective States

4th. In every State where there shall be a Bp duly consecrated, and settled, and who shall have acceded to the Articles of this general Ecclesiastical Constitution, he shall be considered as a Member of the Convention in office.

5. The Bp or Bps in every State shall be chosen agreeably to such Rules, as shall be fixed by the respective Conventions: and every Bp of this Church shall confine the exercise of his Episc. Office to his proper Jurisdiction; unless requested to ordain or confirm by any Church destitute of a Bishop.

6th. Any Protest. Episc. Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the Articles of this Union.

7th. Every Clergyman, whether Bp, Priest or Deacon shall be amenable to the authority of the Convention in the State to which he belongs, so far as relates to inspection or removal from Office; and the Convention in each State shall institute rules for this conduct & an equitable mode of trial.

8th. In the said Church in every State represented in this Convention, there shall be a Convention consisting of the Clergy & Lay Deputies of the Congregations.

9th. And whereas it is represented to this Convention to be the choice of the Protest. Episc. Church in these States, that there may be further Alterations

of the Liturgy, than such as are made necessary by the American Revolution: therefore the Book of Common Prayer & Administration of the Sacraments, and the Rites & Ceremonies of the Church, according to the use of the Church of England, as altered by an Instrument of writing, passed under the Authority of this Convention, "intitled "A Reunion of the Church of England in Scotland with the Church of England, according to the Book of C. P. & Adm. of Sacr. & other R. & C. of the Ch. of E. proposed & recommended to the P. E. Ch. of S. of Scotland" shall be used in this Church, when the same shall have been ratified by the Conventions which have respectively sent Deputies to this General Convention

Art. 3 This General Ecclesiastical Constitution, when ratified by the Church in the Different States, shall be considered as fundamental & unalterable by the Convention of the Church in any State.

Art. 4 No person shall be ordained, or permitted to officiate as a Minister in this Church, unless he shall have subscribed the following declaration. "I do believe the Holy Scriptures of the Old & New Testament to be the word of God and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines & worship of the Protest. Episc. Church as settled & determined in the Book of Common Prayer and administration of the Sacraments set forth by the General Convention of the Protest. Episc. Church in these United States."

Alterations agreed upon & confirmed in Convention for rendering the Liturgy conformable to the Principles of the American Revolution - and the Constitutions of the several States -

That in the suffrages after the Creed instead of O Lord save the King be said O Lord bless & preserve these United States.

2d That the prayer for the ~~King be omitted, as also that for the~~ Royal family in morning & evening service be omitted.

3d That in the Litany the 15th, 16th, 17th & 18th petitions be omitted, and that instead of the 20th & 21st petitions be substituted the following "That it may please Thee to endue the Congress of these United States, & all others in Authority legislative executive & Judicial with grace wisdom & understanding to execute Justice & to maintain truth."

4th That when the Litany is not said, the prayer for the high Court of Parliament be thus altered, "Most gracious God we humbly beseech thee as for thine United States in general so especially for thine Delegates in Congress, ~~& all others in Authority legislative executive & judicial~~ "that thou wouldest be pleased to direct & prosper all "their consultations to the advancement of thy glory, "the good of thy Church, the safety, honour & welfare "of thy people, that all things may be so ordered & "settled by their endeavors upon the best & surest foundations that peace & happiness, truth & Justice, religion & piety may be established among us for all generations &c" to the end - 4 Prayer for the Clergy - altered as follows & 13 See Prayer for civil Rulers

5th That in the prayer for the whole state of Christ Church militant the part relating to it be omitted.

5th That the 1st Collect for the King in the Communion Service be omitted - And that the second be altered as follows - instead of "the hearts of Kings are in thy rule & governance", be said, That the hearts of all

Rulers are in thy governance &c. and instead of the words heart of George thy servant, insert so to direct the Rulers of these states, that in all their thoughts & changing the singular pronouns to the plural.

7th That in the answer in the Catechism to the question What is thy duty towards thy neighbour? for, to honour & obey the King, be substituted, to honour & obey my civil rulers, to submit myself &c.

8th That the observation of the 5th of November, the 30th of January, the 29th of May & the 25th of October be discontinued & instead thereof the 4th of July be observed as a Thanksgiving & Jubilee

A Prayer for our civil Rulers

O God, our heavenly Father, Thou high & mighty Ruler of the Universe, who dost from thy Throne behold all the Dwellers upon Earth; We heartily we beseech thee, with thy Favour to behold & bless all in Authority in our legislative, executive & judicial in their States; & so replenish them with the Grace of thy holy Spirit, that they may always incline to thy will & walk in thy Way. Endue them plentifully with heavenly Gifts, & grant that, after this life they may attain everlasting Joy & Felicity, through Jesus Christ our Lord — Amen

+ grant them in Health & Wealth long to live

9th That in the Forms of Prayer to be used at Sea in the Prayer "O Eternal God &c." instead of these Words "our most gracious Sovereign Lord K. George & his Royal Family" be inserted the U. States of America — that instead of the Words "Island" be inserted the Word "Country" — & in the Collect O. A. G. the Soc. Comm. be omitted the Words "the Head of our Country" & Sovereign & the Words "the Queen of our Country" inserted

Service for the 4th of July

With a Sentence before Morning & Evening Prayer

1. Ye shall hallow the year & proclaim Liberty throughout all the land unto all the Inhabitants thereof. It shall be a Jubilee unto you, & ye shall return every man unto his possession, & ye shall return every man unto his family.

2. The Lord hath been mindful of us and he shall bless us; he shall bless them that fear him both small & great. O that men would therefore praise the Lord for his goodness and declare the wonders that he doth for the children of men.

Hymn instead of the venite

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

Who can express the noble acts of the Lord: or shew forth all his praise?

The works of the Lord are great: sought out of all them that have pleasure therein.

For he will not alway be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our sins. nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth, so great is his mercy toward them that fear him.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.
Thou, O God, hast proved us: thou also hast tried us, even as silver is tried.
Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. —

Proper Psalms 118 – except v. 10. 11, 12, 13. 22.d 23.d to conclude with v. 24.th ~~& Psalm 125~~

1 Lesson – Deut. 8 – 2.d Less: Shew. 5. Verse 12.th – 23.d both inclusive. –

Collect for the day, ~~to be said immediately after the Lords~~

Almighty God who hast in all ages shewed forth thy power & Mercy in the wonderful preservation of thy Church, and in the protection of every nation & people professing thy holy and eternal truth and putting their sure trust in thee; We yield thee our unfeigned thanks & praise for all thy public mercies and more especially for that signal and wonderful manifestation of thy Providence which we commemorate this day; Wherefore not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Thanksgiving for the day to be said after the General Thanksgiving.

O God whose name is excellent in all the earth and thy Glory above the heavens, who as on this day didst inspire and direct the hearts of our Delegates in Congress to lay the perpetual foundations of peace, liberty & safety; we bless and adore thy glorious majesty for this thy loving kindness & Providence, And we humbly pray that the decent fruits of this signal mercy may renew and increase in us a Spirit of love & thankfulness to thee its only author a Spirit of peaceful submission to the laws & government

of

of our country, and a spirit of fervent zeal for our holy religion which thou hast preserved & secured to us and our posterity. May we improve these inestimable blessings for the further advancement of religion, liberty and science throughout this land, till the wilderness & solitary place be made glad through us, and the Desert to rejoice & blossom as the rose.

This we beg &c.

In the Proposed Book several changes and additions have been made in the Service, as followeth: the following Sentences replace that erased in the preceding Draft:

The Eternal God is thy refuge, and underneath are the everlasting arms.

Deut. xxxiii. 27

Israel shall dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. verse 28.

Happy art thou, O Israel; who is like unto thee, O people favoured by the Lord:- the shield of thy help, and who is the sword of thy excellency. ver. 29.

The proper Psalm is cxviii, except. 7. 10. 11. 12. v.

¶ The Epistle. Philippians, iv. 4.

Rejoice in the Lord alway; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts & minds through Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things.

The Gospel.

¶ St. John viii. 31.

Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed & were never in bondage to any man: how sayest thou then, Ye shall be made free? Jesus answered them, verily, verily I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

Alterations in the Book of Common Prayer & Administration of the Sacraments & other Rites & Ceremonies of the Church, according to the Usa of the Ch. of Eng.d, proposed & recommended to the Prot. Epi. Church in the U. States of America.

The Order for Morning Service
Daily throughout the Year

The ~~three~~ following Sentences of Scripture are ordered to be prefixed to the usual Sentences, viz —

No. 1 The Lord is in his Holy Temple, let all the Earth keep Silence before Him. Hab. 2 10. N.B. A solemn Pause here

From the Rising of the Sun to the Going down of the Same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name and a pure Offering, for my Name shall be great among the Heathen, saith the Lord of Hosts. Malachi

Where two or three are gathered together in my Name, there am I in the Midst of them. S. Matthew.

The Sacrifices of God are a broken Spirit &c with one or two more of the other Sentences. But this to stand next after the Sentence "when two or three"

1 2. That the Rubrick preceding the Absolution be altered thus, A declaration to be made by the Minister alone, standing, concerning the forgiveness of sins —

3. That in the Lord's prayer the word who be substituted in lieu of which, and that those who trespass stand instead of that trespass against us.

4. That the Gloria Patri be omitted after the "O come let us sing" and in every other Place, where by the present Rubric it is ordered to be inserted to the end of the Reading Psalms, which instead thereof the following Anthem shall be said, or sung — Gloria Patri &c — or

Glory be to God on high, and in earth peace, good will towards men. &c. at the discretion of the Minister

5. That in the Te Deum instead of honourable it be thy adorable, true, and only Son, and instead of abhor the Virgins womb, did not humble Himself to be born of a pure Virgin.

6. That untill a proper selection of Psalms be made, each Minister be allowed to use such as he may chuse.

7. That the same liberty be allowed respecting the Lessons.

8. That the article in the Apostles Creed, "He descended into Hell" be omitted

9. That the Athanasian and Nicene Creeds be entirely omitted

10. That after the Response "and with thy Spirit" all be omitted to the words, O Lord shew thy mercy upon us, which the Minister shall pronounce still kneeling

11. That in the suffrage "make thy chosen People joyful" The word chosen be omitted, and also the following suffrage as to "O God make clean our hearts within us"

12. That the Rubric after these words, "And take not thy Holy Spirit from us" be omitted. Then the two following to be found in the Collect for peace, and "to be adored" to be omitted & "Lord" be inserted instead of "God" to do away the Christ

13. That the Collect for the Clergy and People read Almighty and Everlasting God send down upon all Bishops and other Pastors and the congregations committed to thy care to the end.

14 That after the reading Psalms not ~~between them~~ 2nd & 5th each either Gloria Patri or the Gloria in excelsis Deo shall be used at discretion of the minister

15 That the Lords prayer after the Litany and the subsequent Rubrick be omitted

16 That the short litany be read as follows. "Son of God, we beseech thee to hear us. Son of God, we beseech thee to hear us, O Lamb of God. that takest away the sins of the world, Grant us thy peace. O Christ hear us. O Christ hear us. God have mercy upon us and deal not with us according to our sins, neither reward us according to our iniquities". after which omit the words "Let us pray"

17 That the Gloria Patri after O Lord arise &c be omitted as also the Let us pray after "put our trust in thee &c"

18 That in the following prayer instead of righteously have deserved it be justly have deserved.

19 That in the 1st warning for Communion the word damnation following these words increase your &c be read condemnation and the two paragraphs after these words, or else come not to that holy table be omitted & the following one be read "& if there be any of you who by these means cannot quiet their consciences &c." The words learned & discreet epithets given to the minister &c. be also omitted.

20 In the exhortation to the communion let it run thus - "For as the benefit is great &c. to drink his blood, so is the danger great if we receive the same unworthily. Judge therefore yourselves &c."

21 That in the rubrick preceding the absolution instead of pronouncing this absolution, it be, Then shall the minister stand up, & turning himself to the

the people say

22? That in the baptism of infants parents may be admitted as sponsors.

23? That the minister in speaking to the Sponsors after these words vouchsafe to release him say, release him from his.

A.B.? In the second prayer instead of remission of his sins read remission of sin.

24 That in questioning the sponsors, instead of ~~the~~ the ~~[illegible]~~ Form, the ~~[illegible]~~ be asked ~~[illegible]~~ the answer ~~[illegible]~~ said the sinful desires of the flesh.

25 Dost thou believe the articles of the christian faith as contained in the apostles' creed and wilt thou endeavour to have this child instructed accordingly?

Answ. I do believe them, and by God's help will endeavour so to do.

Wilt thou endeavour to have him brought up in the fear of God, and to obey God's holy will & commandments?

Answ. I will by God's assistance.

26. That the sign of the cross may be omitted, if particularly desired by the sponsors or parents, and the prayer to be then altered (by the direction of a short rubric) We receive this child into the congregation of Christ's flock & pray that hereafter he may never be ashamed to fight the ~~[illegible]~~

27 That the address "dearly beloved" be omitted.

28 That the prayer after the Lord's prayer be thus changed. We yield thee hearty thanks, &c. to receive this infant as thine own child by baptism & to incorporate him &c.

29 That in the following exhortation the words renounce the devil and all his works, and in the charge to the sponsors the words vulgar tongue be omitted.

30 That the form of private baptism & confirmation be made conformable to these alterations.

31 That in the exhortation before matrimony all before

&c.

the words "holy matrimony" & therefore if any man &c. be omitted.

32 That the words I plight thee my troth be omitted in both places, - and also the words with my body I thee worship and also pledged their troth either to other.

33. That all after the blessing be omitted.

34. In the Burial-Service instead of the two Psalms - In the Rubric the words "or psalm" are to be omitted. Take the following verses of both, viz. Ps. 39. Verses 4. 5. 6. 7, 8, 9, 12, 13 & Psalm 90 to v. 13 -

For the Declaration of form of interment, beginning, Forasmuch as &c. insert, the following, viz. "Forasmuch &c.

Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother [sister], lying now before us, We, therefore, commit his [her] body to the ground, earth to earth, ashes to ashes, dust to dust (this at sea - to the deep to be turned into corruption) looking for the general resurrection in the last day, and the life of the world to come, this our Lord Jesus Christ, at whose second coming, in glorious Majesty, to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed & made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

In the sentence "I heard a voice &c." insert "who" for "which." The prayer following the Lord's prayer to be omitted. In the next collect leave out the words "our hope is this our brother doth" for them that mourn those who.

35 In the visitation of the Sick, instead of the absolution as it now stands insert the declaration of forgiveness which is appointed for the communion service or either of the two collects, which are taken from the Commination office & appropriated to Ash Wednesday may be used.

In the Psalm, omit the 3.d 6th 8th 9th & 11th verses – In the "Commendatory prayer" for miserable & naughty say "Vain & miserable" Strike out the word purged –

In the prayer "for persons troubled in mind" omit all that stands between the words "afflicted Servant" and "his Soul is full &c." & instead thereof say "afflicted servant whose soul is full of trouble" & strike out the particle "But" & proceed "merciful God &c –

36 – A Form of Prayer & visitation of Prisoners for notorious crimes and especially persons under sentence of death, being much wanted "The form entitled "Prayers for persons under sentence of death agreed upon in a Synod of the Archbishops & bishops and the rest of the clergy of Ireland, at Dublin in the year 1711, as it now stands in the book of Common Prayer of the Church of Ireland is agreed upon and ordered to be adopted, with the following alterations, viz.

For the absolution, take the same declaration of forgiveness, or either of the Collects above directed for the visitation of the Sick – The 1st Collect "O Saviour of the world to be left out, & for the word Frailness – say Frailty –

37 In the Catechism under the alteration, respecting the civil Powers – alter as follows, viz.

What is your name? – N. M.

Who gave you this name? I received it in Baptism wherein I became a member of the Christian Church. – What was promised for you in

in Baptism? That I should be instructed to believe the articles of the Christian faith as contained in the Apostles Creed, & to obey Gods Holy Will & keep his commandments.

Dost thou think thou art bound to believe all the articles of the Christian faith as contained in this Creed, and to obey Gods Holy Will & keep his Commandments. Yes verily do.

Instead of the words verily & indeed taken - say "Spiritually taken.

Answer to Question. How many Sacraments - " Two, Baptism & ye Lords Supper.

38. Instead of a particular Service for the churching of women & Psalms, ~~which do not appear very pertinent~~. The following special prayer is to be introduced after the General Thanksgiving; vizt. This to be said when any woman desires to return thanks &c^a.

O Almighty God, we give thee most humble & hearty thanks for that thou hast been graciously pleased to ~~deliver~~ preserve this woman thy servant from the great ~~dangers~~ pains and perils of child birth. Incline her we beseech thee, to shew forth ~~thy praises not only~~ thy & thankfulness for this thy great mercy not only with her lips but by a holy and virtuous life. ~~Let a sense of thy Mercies & Goodness be impressed upon her mind, be ever in her an unfeigned Love & Gratitude to Thee. And be~~ pleased, O God, ~~to perfect what Thou hast begun and~~ so to establish her health, that she may lead the remainder of her days to thy Honor & Glory, thro' Jesus Christ our Lord. Amen.

3.) The Commination office on Ash Wednesday to be discontinued as it is considered rather as a discouragement to sincere Christians from coming to church on that day, than an encouragement; and therefore the three Collects, the first beginning

1st O Lord we beseech thee

2nd O most mighty God

3rd From thy wrath O Good Lord shall be continued among the occasional Prayers and used after the Collect on Ash Wednesday and on such other occasions as the Ministers shall think fit.

Table

of Holy Days.

The following Days are to be kept Holy by this Ch.

Viz. All the sundays in the year in the Order enumerated in the Table of Proper Lessons with their respective Services

Christmas

Circumcision

Epiphany ~~Septuagesima~~

~~Lent week~~

~~Good Friday~~

Easter ~~Day~~ Monday & Tuesday

Ascension Day

Whitsunday Monday & Tuesday

The following Days are to be observed as Days of Fasting Viz. Good Friday and Ash wednesday.

The following Days are to be observed as Days of Thanksgiving Viz. the 4th of July in Commemoration of American independence, and the first Thursday in November as a Day of Gen.l Thanksgiving.

Articles of Religion

Of Faith in the Holy Trinity

There is but One Living, True and Eternal God, the Father Almighty, without body, parts or passions; of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible: and One Lord Jesus Christ, Son of God, begotten of the Father before all worlds, for ever; very and true God; who came down from heaven, took man's nature in the womb of the Blessed Virgin, of her substance, and was God and man in one person, whereof is one Christ, who truly suffered, was crucified, dead and buried to reconcile his Father to us, and to be a sacrifice for the sins of all men; He rose again from death, ascended into Heaven, and there sitteth until he shall return to judge the world at the last day: and one Holy Spirit the Lord & giver of life, of the same divine nature with the Father and the Son.

2

Of the sufficiency of the Holy Scriptures for salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be

required of any man, that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand the canonical Bookes of the Old & New Testament.

Of the Names & number of the Canonical Bookes.

Genesis.	The 1st Book of Samuel.	The Book of Hester.
Exodus.	The 2d Book of Samuel.	The Book of Job.
Leviticus.	The 1st Book of Kings.	The Psalms.
Numbers.	The 2d Book of Kings.	The Proverbs.
Deuteronomy.	The 1st Book of Chronicles.	Ecclesiastes or Preacher.
Josue.	The 2d Book of Chronicles.	Cantica or Songs of Solomon.
Judges.	The 1st Book of Esdras.	Four Prophets the greater.
Ruth.	The 2d Book of Esdras.	Twelve Prophets the lesser.

And the other Bookes the Church doth read for Example of life, and instruction of manners; but yet it doth not apply them to establish any Doctrine: Such are these following.

The 3d Book of Esdras.	Baruch the Prophet.
The 4th Book of Esdras.	The Song of the three Children.
The Book of Tobias.	The story of Susanna.
The Book of Judith.	Of Bel and the Dragon.
The rest of the Book of Hester.	The prayer of Manasses.
The Book of Wisdom.	The 1st Book of Maccabees.
Jesus the son of Sirach.	The 2d Book of Maccabees.

All the Bookes of the New Testament, as they are commonly received, we do receive and account them canonical.

3.

Of the old & New Testament

There is a perfect harmony and agreement between the old Testament and the new for in both everlasting life is offered to mankind by Christ who is the only Mediator between God and man, being both God & man and altho' the law given by Moses, as to ceremonies & the civil precepts of it doth not bind Christians. Yet all such are obliged to observe the moral commandments which he delivered.

4

Of Creeds

The Creed commonly called the Apostles Creed ought to be received & believed; because it may be proved by the Holy Scriptures.

5.

Of original Sin

~~Since~~ By the fall of Adam, the nature of man is become so corrupt, as to be greatly depraved, having departed from its primitive sincerity and that original righteousness in which it was at first created by God. For we are now so naturally inclined to do evil that the flesh is continually striving to act contrary to the Spirit of God. which corrupt inclination still remains even in the regenerate; who ~~when they would do good, evil is pre-sent with them~~ But tho' there is no man living who sinneth not, yet we must use our sincere endeavours to keep the whole law of God, so far as we possibly can.

6th

Of Free-will

The Condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasing and acceptable to God, without the grace of God by Christ giving us a good will, and working with us, when we have that good will.

7th Of the justification of man.

We are accounted righteous before God only for the merit of our Lord & Saviour Jesus Christ by faith, & not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

8 Of Good Works.

Albeit that good works which are the fruits of Faith & follow afte. justification, cannot put away our sins, & endure the severity of God's judgment; yet are they pleasing & acceptable to God in Christ & do spring out necessarily of a true & lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the Fruit.

9 Of Christ alone without Sin

Christ by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot, and by the sacrifice of himself once offered made atonement & propitiation for the sins of the world; and sin was not in him. But all mankind besides, tho' baptized & born again in Christ do offend in many things. For if we say, we have no Sin, we deceive ourselves & the truth is not in us.

10th Of Sin after Baptism.

Those who fall into Sin after Baptism may be recovered by repentance; for tho after we have received God's grace, we may depart from it by falling into sin, yet thro' the assistance of his Holy Spirit we may by repentance & the amendment of our lives, be restored again to his favour. God will not deny repentance of sin to those who truly repent, and do that which is lawful & right; but all such thro' his mercy in Christ Jesus, shall have their souls saved.

Wherefore pertaineth to God, with respect to every man's salvation, as the eternal purpose of God, revealed to us in the right knowledge of what is required [illegible] of a godly life, in such manner as godly Christians, as God in them worketh the spirit of Christ, mortifying the works of them that are their earthly affections, & raising their minds to heavenly things. But we must receive God's promises, as they be generally declared in Holy Scripture, and so his will, as therein is expressly declared, for without Holiness of life no man shall be saved.

Of obtaining Eternal Salvation only by the Name of Christ are to be accursed presumptuous, who says, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For Holy Scripture doth not only name us, only the Name of Christ, whereby men must be saved.

13

Of the Church and its authority.

The visible Church of Christ is a congregation of faithful men, wherein the pure word of God is preached & the sacraments are duly ministered, according to Christ's ordinance in all things necessary to the same. As the Church Hierusalem, Alexandria, & Antioch have erred, so also the Church of Rome hath erred, not only in their living & manner of ceremonies, but in matters of Faith. & godly government. Therefore, let all things be done to edifying. That it is not lawful for the Church to ordain any thing contrary to God's word, nor so to expound one place of Scripture, as to make one place repugnant to another, nor to decree or enforce any thing to be believed as necessary to salvation, that is contrary to God's holy word. General councils & Churches are liable to err, & have erred even in matters of Faith & Doctrine, as well as in their ceremonies

14th

Of ministering in the Congregation

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, & sent to execute the same. And those we ought to judge lawfully called & sent, which be chosen & called to this work by men who have public authority given unto them in the congregation to call & send Ministers into the Lord's vineyard.

15th

Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession: but rather they be certain sure witnesses, and effectual signs of grace, and Godds good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen & confirm our faith in him.

There are Two Sacraments ordained of Christ our Lord in the Gospel, that is to say Baptism & the Supper of the Lord.

16th

Of Baptism.

Baptism is not only a sign of profession and mark of difference, whereby Christian Men are discerned from others that be not Christened, but it is also a sign of regeneration or new

Birth, whereby as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the Promises of the Forgiveness of sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly signed & sealed; Faith is confirmed, and Grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

17th Of the Lord's Supper.

The Supper of the Lord is not only a Sign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christ's death: Insomuch that to such as rightly, worthily and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread & Wine) in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken & eaten in the Supper only after an heavenly & spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

18th

Of the one Oblation of Christ upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation & satisfaction for all the sins of the whole world, both original and actual & there is none other satisfaction for sin, but that alone.

19th

Of Bishops & Ministers.

The Book of Consecration of Bishops and ordering of Priests & Deacons, excepting such part as requires any oath or subscription inconsistent with the American Revolution is to be adopted as containing all things necessary to such consecration & ordaining.

20th

Of a Christian Man's Oath.

The Christian Religion doth not prohibit any man from taking an oath when required by the Magistrate in bearing of Truth; But all vain & rash swearing is forbidden by the Holy Scriptures.

Ordered, that a Plan for obtaining [illegible] [illegible] [illegible] [illegible] being [illegible] agreed to, & is as follows

1.st That this Convention address the Arch Bishops and Bishops of the Church of England requesting them to confer the Episcopal Character on such Persons as shall be chosen and recommended to them for that Purpose from the Conventions of this Church in the respective States.

2. That it be recommended to the said Conventions that they elect Persons for this Purpose.

3. That it be farther recommended to the different Conventions, at their next respective Sessions, to appoint Committees with Powers to correspond with the English Bishops for the carrying these Resolutions into Effect; and that, until such Committees shall be appointed, they be requested to direct any Communications which they may be pleased to make on the Subject to the Committee consisting of the Rev.d D.r White, Rev.d Doct. Smith, Rev.d M.r Provoost, James Duane, Samuel Powell, & Richard Peters. Esq.rs

4. That it be farther recommended to the different Conventions, that they pay especial Attention to the making

it appear to their Lordships, that the Persons who shall be sent by them for Consecration are desired in the Character of Bishops, as well by the Laity as by the Clergy of this Church, in the said States respectively; and that they will be received by them in that Character on their Return.

5 And, in Order to ~~show~~ give their Lordships of the Legality of the present proposed Application, That the Deputies, now assembled, be desired to make a respectful Request to the Civil Rulers of the States, in which they respectively reside, to certify That the said Application is not contrary to the Constitution and Laws of the same.

6. And whereas the Bishops of this Church will not be entitled to any of such temporal Honors as are due to the Arch-Bishops and Bishops of the Parent Church in Quality of Lords of Parliament; and whereas the Reputation and Usefulness of our Bishops will considerably depend on their assuming no higher Titles or Style than will be due to their spiritual Employments, That it be recommended to this Church, in the States here represented, to provide that each of their respective Bishops may be called the Right Reverend, and as Bishop, may have no other Title; and may not use any such Style as is usually descriptive of temporal Power and Precedency.

A. D. Bishop of Pen. Ep. Gren. & Ch.

Done in Philadelphia Christ Church in Convention of the Clerical & lay Deputies of the protestant Episcopal Church in the States under mentioned this 5. day of October 1785 —

William White, President. D.D. Rector of Christ Church & St Peters, Philadelphia —

Sam.l Provoost Rector of Trinity Church and Clerical Deputy
Jas. Duane Lay Deputy
} for New York

Abraham Beach
Rector of Christ Church
[redacted] Brunswick, Clerical
Deputy. —
Alex.r Ogden,
Rector of Christ Church
in Sussex County, Clerical Deputy
Patrick Dennis Lay Dep.
} for New Jersey

Sam. Magaw Rect. of St Pauls Phila.

Robt Blackwell Ass. Min. of Christ Church & St Peters Phill.
Joseph Hutchins, Rector of St James's Church, Lancaster

The Reverend Clergy of York and Huntington

Joseph Griffith

Andrew Doz

James Duché

[illegible]

Richard Peters

Edw. Duffield

Jn. Sparks

Nicholas Jones

Thos. Barton

Charles Henry Wharton DD Rector of Emanuel Church New Castle upon Delaware

Robert Clay

James Sykes

Maryland

William Smith DD Provost of Washington College & Rector of Chester Parish

Samuel Keene DD Professor of Moral Philosophy Washington College & Rector of Bonhetestown

William Rector of St Paul's

Baltimore Town

John Andrews DD, Rect. of St Thomas, Baltimore

Delaware

Thos. Cradock Esq, Deputy

Virginia

David Griffith Rector of Fairfax Parish

John Page Esq Deputy

South Carolina

Henry Purcell B. D. Rector of St Michael's Charleston.

Jacob Read

Charles Pinckney

Esq Deputies

London February 24. 1786.

To the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the united States of America.

The Archbishop of Canterbury hath received an Address, dated in Convention Christ Church Philadelphia, October 5. 1785, from the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the united States of America, directed to the Archbishops and Bishops of England, and requesting them to confer the Episcopal Character on such persons as shall be recommended by the Episcopal Church in the several States by them represented.

This brotherly and Christian Address was communicated to the Archbishop of York and to the Bishops with as much dispatch as their separate and distant Situations would permit, and hath been received and considered by them with that true and affectionate regard which they have always shown towards their Episcopal Brethren in America.

We are now enabled to assure you, that nothing is nearer to our Hearts than the Wish to promote your spiritual Welfare, to be instrumental in procuring for you the complete Exercise of our holy Religion, and the Enjoyment of that Ecclesiastical Constitution, which We believe to be truly Apostolical, and for which you express so unreserved a Veneration.

We are therefore happy to be informed, that this pious Design is not likely to receive any Discountenance from the Civil powers under which you live; and We desire you to be persuaded, that We on our parts will use our best Endeavours, which We have good Reason to hope will be successful, to acquire a legal Capacity of complying with the prayer of

your

your Address.

With these Sentiments We are disposed to make every Allowance which candour can suggest for the Difficulties of your Situation, but at the same time We cannot help being afraid, that, in the proceedings of your Convention, some Alterations may have been adopted or intended, which those Difficulties do not seem to justify.

Those Alterations are not mentioned in your Address; and, as our Knowledge of them is no more than what has reached Us through private and less certain Channels, We hope you will think it just, both to you, and to Ourselves, if We wait for an Explanation.

For while We are anxious to give every proof, not only of our brotherly affection, but of our facility, in forwarding your Wishes, We cannot but be extremely cautious, lest We should be the Instruments of establishing an Ecclesiastical System which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in Doctrine or in Discipline.

In the mean time We heartily commend you to God's Holy Protection, and are

your affectionate Brethren

J. Rochester — J. Cantuar:
R. Worcester — W. Elor
J. Oxford — R. London.
J: Exetr. — W. Chichester
Tho: Lincoln. — C. Bath & Wells
John Bangor — J. St Asaph
J. Lichfield & Coventry. — J. Sarum
J. Gloucester — J. Peterborough.
Ed. St. David's — James Ely
Chr: Bristol.

Dear Sir

New York April 4th 1786

It is with peculiar pleasure that I send you the following Copy of a Letter which I have just had the Honor of receiving from the Secretary of Foreign Affairs.

The Convention of the Protestant Episcopal Church in this State will be held on the Third Tuesday of next month — I hope your Printer will have it in his power before that time, to furnish me with a few Complete Copies of the New prayer Book —

I am with the greatest Esteem Dr Sir
your most Affectionate Friend & very
Humble Servant —

Saml Provoost —

Grosvenor Square Jan.y 4th 1786. —

Dear Sir,

A Day or two after the Receipt of Your Letter of Nov. 1st and that of President Lee, which came with it, I wrote to the Arch bishop of Canterbury, by Colonel Smith, for an Hour when I might have the Honor to pay my Respects to his Grace — and was answered very politely that he would be glad to have the Honor of seeing me next Day, between Eleven and Twelve; accordingly I went yesterday, and was very agreeably received by a venerable and candid Prelate, with whom I had before only exchanged Visits of Ceremony. —

I told his Grace that at the desire of two very respectable Characters in America, the late President of Congress

and the present Secretary of State for the department of foreign affairs I had the Honor to be the Bearer to his Grace, of a Letter from a Convention of Delegates from the Principal Churches in most of the southern States which had been transmitted to me open that I might be acquainted with its Contents. — That in this Business however, I acted in no official character having no instructions from Congress nor indeed from the Convention; but that I thought it most respectful to them as well as to his Grace to present the Letter in person. — The Lord Hawkesbury answered, that all that he could say at present, was that he himself was very well disposed to give the States every Satisfaction desired, for he was by no means one of those who wished that Contentions should be kept up between the two Countries, or between some Parts of America and the Mother Country; but on the Contrary was desirous of doing every thing in his Power to promote Harmony and good Humour. ——

I then said that if his Grace would take the Trouble of reading two Letters, from Mr Lee and Mr Jay, he would perceive the motives of those Gentlemen in sending the Letter to my Care. — I gave him the Letters which he received attentively and returned them, and said that it was a great Satisfaction to him to see that Gentlemen of the weight and Reputation mentioned therein felt so for that the Principal Men in the United States could not have the full and complete Enjoyment of their religious Liberties without it, and he said for that it was also a great Satisfaction to him to have received the Sentiments upon this occasion — "and he would take the Liberty to ask me if I were not an impertinent Question, whether the interposition of the English Church would not give uneasiness and displease Religion in America. — I answered that me thought could be only that of a friend (Citizen) and in that Capacity, I then ventured to say, that the People of the United States in General were for a liberal and generous Toleration, I might indeed employ a stronger word and call it a right in the first Degree of Freedom to worship God according to their conscience and Tenets, that I could not see any reasonable Ground for Dissatisfaction — but that I sincerely believed there would be none of any Consequence. ——

His Grace then with pleasure to say, that the Religion of the States especially a Young one, ought to be attended to, as it was the foundation of Government. —

He hoped the Characters which should be recommended would be good ones.

I replied that there were in the Church in America, able men of character altogether irreproachable, and that such and such only, I presumed would be recommended. — I then rose to take my leave and his Grace then asked me, if he might be at liberty to mention that I had made him this visit on this occasion, I answered, certainly, if his Grace should judge it proper.

Thus, Sir, I have fulfilled my commission and remain as usual

Yours &c.

(Signed) John Adams

{Copy}

His Excellency John Jay Esq.

Reverend Sir, Chantilly in Virginia May 13th 1786

I have the honor to enclose to you the copy of a letter that I lately received from the hon Mr Adams at the Court of London, in answer to a letter that I wrote to him from New York last Fall, by the desire of several Members of the Episcopal Convention that met at Philadelphia the last year. I am very happy Sir to find the Archbishop of Canterbury so generally disposed to comply with the Memorial of that Convention to the Bishops of England, and I hope that this beginning will end in the right organization of our Church, the want of which hath hitherto greatly injured it. I have the honor to be, with the highest respect and esteem, Reverend Sir your most obedient and very humble servant

Richard Henry Lee

To the Committee of the general Convention at Philadelphia, the Revd Dr White president, the Revd Dr Smith, the Revd Mr Provost, the Honble James Duane, Samuel Powell and Richard Peters Esqrs

Mr President and Gentlemen

Influenced by the same Sentiments of fraternal Regard expressed by the Archbishops and Bishops in their Answer to your Address, We desire you to be persuaded that if We have not yet been able to comply with your Request, the Delay has proceeded from no Tardiness on our part. The only Cause of it has been the Uncertainty in which We were left by receiving your Address unaccompanied by those Communications with regard to your Liturgy, Articles and Ecclesiastical Constitution, without the Knowledge of which we could not presume to apply to the Legislature for such Powers as were necessary to the Completion of your Wishes. The Journal of the Convention, and the first part of your Liturgy, did not reach us till more than two Months after our Receipt of your Address; and We were not in possession of the remaining part of it, and of your Articles, till the last day of April. The whole of your Communications was then, with as little Delay as possible, taken into Consideration at a Meeting of the Archbishops and Fifteen of the Bishops, being all who were then in London and able to attend; and it was impossible not to observe with Concern, that if the Essential Doctrines of our Common Faith were retained, less Respect however was paid to our Liturgy than its own Excellence, and your declared Attachment to it, had led us to expect. Not to mention a Variety of verbal Alterations, of the Necessity or propriety of which We are by no means satisfied, We saw with Grief, that Two of the Confessions of our Christian Faith, respectable for their Antiquity, have been entirely laid aside; and that even in That which is called the Apostles's Creed, an Article is omitted, which was thought necessary to be inserted, with a View to a particular Heresy, in a very early Age of the Church, and has ever since had the venerable Sanction of universal Reception. Nevertheless as a Proof of the sincere Desire which We feel to continue in Spiritual Communion with the Members of your Church in America, and to complete the Orders of your Ministry, and hoping that the Communications which We shall make to you, on the Subject of these and some other Alterations, will have their desired Effect, We have, even under these Circumstances, prepared a Bill for conveying to us the Powers necessary for this Purpose. It will in a few Days be presented to Parliament, and We have the best Reasons to hope that it will receive the Assent of the Legislature. This Bill will enable the Archbishops and Bishops to give Episcopal Consecration to the Persons who

shall

shall be recommended, without requiring from them any Oaths or Subscriptions — inconsistent with the Situation in which the late Revolution has placed them; upon Condition that the full Satisfaction of the Sufficiency of the Persons recommended, which you offer to Us in your Address, be given to the Archbishops and Bishops. — You will doubtless receive it as a Mark both of our friendly Disposition towards you, and of our Desire to avoid all Delay on this Occasion, that We have taken this earliest Opportunity of conveying to you this Intelligence, and that We proceed (as supposing ourselves invested with that Power which for your Sakes We have requested) to state to you particularly the several Heads, upon which that Satisfaction which you — offer, will be accepted, and the Mode in which it may be given. The Severity which is shewn by the Church of England to prevent the Intrusion of unqualified persons into even the Inferior Offices of our Ministry, confirms our own Sentiments, and points it out to be our Duty, very earnestly to require the most decisive Proofs of the Qualifications of those who may be offered for Admission to that Order, to which the Superintendence of those Offices is committed. At our several Ordinations of a Deacon and a Priest, the Candidate submits himself to the Examination of the Bishop as to his Proficiency in Learning; He gives the proper Security of his — — Soundness in the Faith by the Subscriptions which are made previously necessary; He is required to bring Testimonials of his virtuous Conversation during the Three — preceding Years; and that no Mode of Inquiry may be omitted, publick Notice of his offering himself to be ordained is given in the parish Church where he resides or ministers, and the people are solemnly called upon to declare, if they know any — Impediment for the which he ought not to be admitted. At the Time of Ordination too the same solemn Call is made on the Congregation then present.

Examination, Subscription and Testimonials are not indeed repeated at the Consecration of an English Bishop, because the person to be consecrated has added to the Securities given at his former Ordinations that Sanction, which arises from his having constantly lived and exercised his Ministry under the Eyes and Observation of his Country. But the Objects of our present Consideration are very differently circumstanced. Their Sufficiency in Learning, the Soundness of their Faith and the purity of their Manners, are not Matters of Notoriety here; Means therefore must be found to satisfy the Archbishop who consecrates, and the Bishops who present them; that, in the Words of our Church, "They be apt and meet for their "Learning and godly Conversation, to exercise their Ministry duly to the Honour of "God, and the edifying of his Church, and to be wholesome Examples and Patterns "to the Flock of Christ."

With Regard to the first Qualification, Sufficiency in good Learning, We — apprehend that the subjecting a Person, who is to be admitted to the Office of a Bishop in the Church, to that Examination which is required previous to the — ,

Ordination

Ordination of Priests and Deacons, might lessen that reverend Estimation, which ought never to be separated from the Episcopal Character: We therefore do not require any further Satisfaction on this point than will be given to us by the Forms of Testimonials in the annexed papers; fully trusting that those who sign them will be well aware, how greatly Incompetence in this respect must lessen the Weight and Authority of the Bishop and affect the Credit of the Episcopal Church.

Under the second Head, that of Subscription, our Desire is to require that Subscription only to be repeated, which you have already been called upon to make by the Tenth Article of your Ecclesiastical Constitution: but We should forget the Duty which We owe to our own Church, and act inconsistently with that sincere Regard which We bear to yours, if We were not explicit in declaring, that, after the Disposition We have shown to comply with the Prayer of your Address, We think it now incumbent upon you to use your utmost Exertions also for the removal of any stumbling Block of Offence, which may possibly prove an Obstacle to the Success of it. We therefore most earnestly school you, that previously to the Time of your making such Subscription, you restore to its Integrity the Apostles Creed, in which you have omitted an Article merely, as it seems, from Misapprehension of the Sense in which it is understood by our Church. Nor can We forbear adding, that We hope you will think it but a decent proof of the Attachment which you professed to the Services of our Liturgy, to give to the other two Creeds a place in your Book of Common Prayer, even tho' the use of them should be left discretional. We should be unreasonable too if at the Time when you are requesting the Establishment of Bishops in your Church, We did not strongly represent to you that the Eighth Article of your Ecclesiastical Constitution appears to lie to be a Degradation of the Clerical, and still more of the Episcopal Character. We persuade ourselves that in your ensuing Convention some Alteration will be thought necessary in this Article, before this reaches you; or, if not, that due Attention will be given to it in Consequence of our Representation.

On the Third and last Head, which respects Purity of Manners, the Reputation of the Church, both in England and America, and the Interest of our common Christianity, is so deeply concerned in it, that We feel it our indispensible Duty to provide on this Subject, the most effectual Securities. It is presumed that the same previous public Notice of the Intention of the Person to be consecrated will be given in the Church where he resides in America, for the same Reasons, and therefore nearly in the same Form, with that used in England. The Call upon the Persons present at the Time of Consecration, must be deemed of little Use before a Congregation composed of those to whom the person to be consecrated is unknown. The Testimonials signed by Persons living in England admit of Reference and Examination, and the Characters of those who give them are subject to Sinking; and, in Cases of criminal Deceit, to Punishment. In Proportion as these Circumstances are

are less applicable to Testimonials from America, those Testimonials must be more explicit, and supported by a greater Number of Signatures. We therefore think it necessary that the several Persons Candidates for Episcopal Consecration, should bring to us both a Testimonial from the general Convention of the Episcopal Church, with as many Signatures as can be obtained, and a more particular one, from the respective Conventions or Clergy of the States which recommend them. It will appear from the Tenor of the Letters Testimonial used in England a Form of which is annexed that the Ministers who sign them bear Testimony to the Qualifications of the Candidates on their own personal Knowledge. Such a Testimony is not to be expected from the Members of the General Convention of the Episcopal Church in America on this Occasion. We think it sufficient therefore that they declare they know no Impediment but believe the Person to be consecrated is of a virtuous Life and sound Faith. We have sent you such a Form as appears to us proper to be used for that purpose. More specific Declarations must be made by the Members of the Convention in each State from which the Persons offered for Consecration are respectively recommended. Their personal Knowledge of them there can be no Doubt of. We trust there are then will have no Objection to the Adoption of the Form of a Testimonial which is annexed and drawn upon the same Principles and containing the same Allusions of personal Knowledge with that abovementioned as required previously to our Ordinations. We trust we shall receive those Testimonials signed by such a Majority in each Convention that recommend as to leave no Doubt of the Fitness of the Candidates upon the Minds of those whose Consciences are concerned in the Consecration of them.

Thus much we have thought it right to communicate to you without Reserve at present, intending to give you further Information as soon as we are able. In the mean Time we pray God to direct your Counsels in this very weighty Matter and are Mr President and Gentlemen

Your Affectionate Brethren

J. Cantuar.

W. Ebor

ANNO REGNI

GEORGII III.

REGIS

Magnæ Britanniæ, Franciæ, & Hiberniæ,

VICESIMO SEXTO.

At the Parliament begun and holden at *Weſtminſter*, the Eighteenth Day of *May*, *Anno Domini* 1784, in the Twenty-fourth Year of the Reign of our Sovereign Lord GEORGE the Third, by the Grace of God, of *Great Britain*, *France*, and *Ireland*, King, Defender of the Faith, *&c.*

And from thence continued, by ſeveral Prorogations, to the Twenty-fourth Day of *January*, 1786; being the Third Seſſion of the Sixteenth Parliament of *Great Britain.*

LONDON:
Printed by C. Eyre and the Executors of W. Strahan, Printers to the King's moſt Excellent Majeſty. 1786.

ANNO VICESIMO SEXTO

Georgii III. Regis.

CAP. LXXXIV.

An Act to empower the Archbishop of *Canterbury*, or the Archbishop of *York*, for the Time being, to consecrate to the Office of a Bishop, Persons being Subjects or Citizens of Countries out of His Majesty's Dominions.

WHEREAS, by the Laws of this Realm, no Person can be consecrated to the Office of a Bishop without the King's Licence for His Election to that Office, and the Royal Mandate under the Great Seal for his Confirmation and Consecration: And whereas every Person who shall be consecrated to the said Office is required to take the Oaths of Allegiance and Supremacy, and also the Oath of due Obedience to the Archbishop: And whereas there are divers Persons, Subjects or Citizens of Countries out of His Majesty's Dominions, and inhabiting and residing within the said Countries, who profess the Publick Worship of Almighty God, according to the Principles of the Church of England, and who, in order to provide a regular Succession of Ministers for the Service of their Church, are desirous of having certain of the Subjects or Citizens of those Countries consecrated Bishops, according to the Form of Consecration in the Church of England: Be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the

Preamble.

The Archbishop of *Canterbury* or *York*, with such other Bishops as they shall think fit to assist, may consecrate Subjects of foreign States Bishops, without the King's Licence for the Election, or requiring them to take the usual Oaths;

the Authority of the same, That, from and after the passing of this Act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the Time being, together with such other Bishops as they shall call to their Assistance, to consecrate Persons, being Subjects or Citizens of Countries out of His Majesty's Dominions, Bishops, for the Purposes aforesaid, without the King's Licence for their Election, or the Royal Mandate, under the Great Seal, for their Confirmation and Consecration, and without requiring them to take the Oaths of Allegiance and Supremacy, and the Oath of due Obedience to the Archbishop for the Time being.

but not without first obtaining His Majesty's Royal Licence for performing the Consecration, &c.

II. Provided always, That no Persons shall be consecrated Bishops in the Manner herein provided, until the Archbishop of Canterbury, or the Archbishop of York, for the Time being, shall have first applied for and obtained His Majesty's Licence, by Warrant under His Royal Signet and Sign Manual, authorising and empowering him to perform such Consecration, and expressing the Name or Names of the Persons so to be consecrated, nor until the said Archbishop has been fully ascertained of their sufficiency in good Learning, of the Soundness of their Faith, and of the Purity of their Manners.

No Persons so consecrated, &c. thereby enabled to exercise their Offices in His Majesty's Dominions.

III. Provided also, and be it hereby declared, That no Person or Persons consecrated to the Office of a Bishop in the Manner aforesaid, nor any Person or Persons deriving their Consecration from or under any Bishop so consecrated, nor any Person or Persons admitted to the Order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the Successor or Successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective Office or Offices within His Majesty's Dominions.

Certificate of Consecration to be given by the Archbishop, &c.

IV. Provided always, and be it further enacted, That a Certificate of such Consecration shall be given under the Hand and Seal of the Archbishop who consecrates, containing the Name of the Person so consecrated, with the Addition, as well of the Country whereof he is a Subject or Citizen, as of the Church in which he is appointed Bishop, and the further Description of his not having taken the said Oaths, being exempted from the Obligation of so doing by virtue of this Act.

9 FINIS.

Canterbury July 4th
1786

Gentlemen,

The enclosed Act being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter & some forms of Testimonials, which I sent you by the Packet of last Month. It is the Opinion here, that no more than three Bishops should be consecrated for the United States of America, who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the Answers we may receive to what we have written. I am, Your Humble Servant

J. Cantuar:

The Right Revd. William White D.D. Bishop of Pensylvania.

To William Dickes Dr.

1787.	£. s. d.
Janry. 25. To Fees paid at the Secretary of State's Office for his Majesty's License authorising the Archbp. of Canterbury to consecrate	4, 16, 9
Febry. 4. To Fees at the Vicar General's Office Dr. Commons as by Ticket	6, 6, 4
To several Attendances at Lord Aucland's Office, Doctor's Commons & Dr. Kingsfing Certificate of Consecration & Parchment	2, 2, 0
To a Gratuity to the Chapel Clerk at Lambeth Palace	0, 10, 6
To Coach hire at sundry Times	0, 7, 6
£.	14, 3, 1

Consecrated Sunday 4th Feby. 1787.

Expences of Consecrating the Revd. Wm. White D.D. to be Bishop of Pensylvania.

	£	s	d
Apparitor's fee	1	0	0
Drawing & engrossing the Act of Consecration & stamp	0	8	8
Registers fee attending the Consecration at Lambeth	1	6	8
Registering the whole proceedings	2	10	0
One half of the Coach hire &c	0	10	6
Register's Clerk	0	10	6
	£ 6	6	4

We William Lord Archbishop of York, Charles Lord Bishop of Bath & Wells and John Lord Bishop of Peterborough were present and assisting at the Consecration within mentioned.

W. Ebor
C. Bath & Wells
J. Peterborough

The Signatures of the Archbishops of Canterbury and York, and of the Bishops of Bath & Wells and Peterborough, were made in my Presence. Feby 4. 1787.

Wm Dickens Bursar to the Archbishop's of Canterbury.

Certificate of the Consecration of the Rt. Revd. Father in God William White D.D. Bishop of the State of Pensylvania in North America.

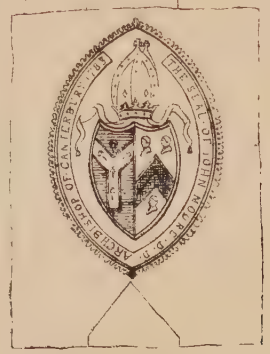
Febry 4th 1787.

To all the Persons to whom these Presents shall come, or whom the same shall or may in anywise or at any time concern, We John, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, send Greeting.

Whereas by an Act of Parliament passed at Westminster in the Twenty sixth year of the Reign of our Sovereign Lord George the Third, King of Great Britain France and Ireland, intitled "An Act to empower the Archbishop of Canterbury or the Archbishop of York, for the Time being, to consecrate to the Office of a Bishop Persons being Subjects or Citizens of Countries out of his Majesty's Dominions" It is enacted That it shall and may be lawful to and for the Archbishop of Canterbury or the Archbishop of York, for the Time being, together with such other Bishops as they shall call to their Assistance to consecrate Persons, being Subjects or Citizens of Countries out of his Majesty's Dominions, Bishops, for the Purposes aforesaid, without the Kings Licence, for their Election, or the Royal Mandate, under the Great Seal, for their Confirmation and Consecration and without requiring them to take the Oaths of Allegiance and Supremacy, and the Oath of due Obedience to the Archbishop for the Time being. Provided always, That no Persons shall be consecrated Bishops in the Manner herein provided until the Archbishop of Canterbury or the Archbishop of York, for the Time being shall have first applied for and obtained his Majesty's Licence, by Warrant under his Royal Signet and Sign Manual, authorising and empowering him to perform such Consecration and expressing the Name or Names of the Person so to be consecrated, nor until the said Archbishop has been fully ascertained of their sufficiency in good Learning, of the Soundness of their Faith and of the Purity of their Manners. Provided also, and be it hereby declared, That no Person or Persons consecrated to the Office of a Bishop in the Manner aforesaid, nor any Person or Persons deriving their Consecration from or under any Bishop so consecrated, nor any Person or Persons admitted to the Order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the Successor or Successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective Office or Offices within his Majesty's Dominions. Provided always and be it further enacted, That a Certificate of such Consecration shall be given under the Hand and Seal of the Archbishop who consecrates, containing the Name of the Person so consecrated, with the Addition, as well of the Country whereof he is a Subject or Citizen, as of the Church in which he is appointed Bishop, and the further Description of his not having taken the said Oaths being assembled, from the Archbishop, as

in good Learning, Soundness in the Faith, and Purity of Manners We were fully ascertained into the Office of a Bishop of the Protestant Episcopal Church in the State of Pensylvania aforesaid to which the said William White hath been elected by the Convention for the said State as appears unto Us by due Testimony thereof by him produced, and him the said William White did then and there rightly and canonically consecrate a Bishop according to the Manner and Form prescribed and used by the Church of England, his taking the Oaths of Allegiance Supremacy and Canonical Obedience only excepted, he being exempted from the Obligation of taking the said Oaths by virtue of the above recited Act. Provided that neither We the said Bishop nor any Person or Persons deriving their Consecration from or under him: nor any Person or Persons admitted to the Order of Deacon or Priest by him, or his Successor or Successors, shall be enabled to exercise his or their respective Office or Offices within his Majesty's Dominions In Testimony whereof We have caused our Archiepiscopal Seal to be affixed to these Presents. Given at Lambeth House the Day and Year above written and in the Fourth Year of our Translation.

G. Cantuar.



Extract from a Letter from Bp. Tozer, describing the interior of the Chapel of Lambeth Palace.

The present screen & altar were placed by Laud. The queer little loft over the screen was installed by Juxon. The Western lancets were obscured by the building up against the Chapel of what is known as the Collars Tower. The present vaulted ceiling only dates from 1847, & replaced a flat one, which Laud put up. The marble pavement is also due to him. There is now no stained glass remaining, but a very perfect scheme existed in Laud's time, the remains of which formed

a charge of superstition against him, at his trial. Fortunately there is a full contemporaneous account of all the subjects, & how they were treated. The N.W. window commencing with the Creation, & after travelling all round with the sacred story, the ascension filling the Eastern & altar windows, the S.W. window brings the whole to an end by a representation of the last Judgment. Of course this entire scheme is to be faithfully reproduced in the restoration.

Believe me always yours
& Hy. Jozer.

The Reverend
Chas: R. Hale D.D.

New London May 17th 1787.

Right Reverend & dear Sir,

It is with great pleasure I take an opportunity of presenting my congratulations on your safe return to Philadelphia, for the success of your application to the English Prelates.

You must be equally sensible with me of the present unsettled state of the Church of England in this country, & of the necessity of union & concord, among all the members in the United States of America, not only to give stability to it, but to fix it on its true & proper foundation. Probably nothing will contribute more to this end, than uniformity in worship & discipline, among the Churches of the different States. It will be my happiness to promote so good & necessary a work. And I take the liberty to propose that, before any decided steps be taken, there may be a meeting of yourself & Mr Provoost, with me, at such time & place as shall be convenient; to try whether some plan can not be adopted, that shall, in a quiet & effectual way, secure the great object which, I trust, we should all heartily rejoice to see accomplished. For my own part, I cannot help thinking that the most likely method will be, to return the present Book of Common-Prayer, accomodating it to the civil constitution of the United States. The government of the Church, you know, is already settled. A body of Canons will however be wanted to

guide

to give energy to the government, & ascertain its operations.

I have written to Bp. Provoost on this subject, & have invited him to assist us at the stated Convocation of our Clergy, which is to be held at Stamford Thursday after Whitsunday. I regret that the distance & time will not probably permit you to do us that favour; more especially as I think it would greatly promote so essential an object as the union of all our Churches must be esteemed. May God direct us in all things!

Believe me to be, Right Reverend, & dear Sir,

yours affectionate Brother,

& humble Servant,

Samuel Bp. Connect.

Rt. Revd. Bp. White.

Fairfax Glebe 28th April 1787

Dear Sir,

Your Letter of the 15th certifying your safe return made me very happy — It is an event about which I have been exceedingly anxious for many reasons, and altho some of them are of a selfish nature, yet be assured that I partake in no small degree, of that Joy which your real friends must feel on the occasion.

Since your departure for Europe the repeal of our incorporating Act, and the revival of some Old Laws in consequence of it have placed the Episcopal Church in this State (myself in particular) in a very embarassing situation; so much so that I believe it would puzzle our whole bench of Chancellors to determine our exact situation. I consider my own as very critical, and am anxiously waiting the meeting of our Convention (16th May) who I hope will determine what is proper to be done. Should they be of opinion that I ought to proceed immediately to England, I shall set out as soon as they furnish me with a sufficiency to defray the Expences of the Voyage, of which, by the bye, there is no appearance as yet. As there

are

are frequent opportunities from this place frequent as well as convenience will determine me to take Shipping here; and as I know not how sudden my movements may be after the Convention rises, it is my earnest wish to possess all the information you have to communicate previous to my leaving home, which will be about the 10th May. I must request you to lose no time in doing this as your Communications may be necessary either to determine some of the resolutions of the Convention or for the regulation of my own conduct at a time when I consider myself to be very critically situated. I would, on this occasion, recommend your sending your Letter under cover, directed to Mr. Wm. Herbert Merch.t in Alexandria, whose particular care of the inclosed I shall previously engage.

I am very sorry to hear that our Mysh friend has been in so dangerous & distressing a situation — I hope that his native air and the present agreeable season will soon restore his health.

Please to remember me very respectfully to Mrs. White. Tell her I congratulate her very sincerely on the occasion of your safe return — I am sorry your meeting should have been embittered by any thing so painful as reflections on the loss of a Child.

I remain, my dear Sir,
Your very affect.e Brother
& most hu.ble Serv.t D. Griffith

From Bp. Inglis Clarendon Nova Scotia
June 13, 1796

Rightreverend Sir,

My Son will have the honour of presenting this to you. He is about embark for New-York on a visit to his relations there; & as he has expressed a desire of seeing Philadelphia before his return, I avail myself of the opportunity of introducing him to you; for although you saw him in London, he is so much grown & altered since that, you will scarcely know him. My intention is to send him to Oxford, to finish his education, as soon as this horrid war is over; & I was desirous that he might see some part of America — the two principal cities at least — before he goes to England.

I have also to thank you for your last letter in answer to mine, inquiring after my friends soon after the catastrophe & disorder which swept off so many of the citizens of Philadelphia. It afforded me the truest pleasure to learn that they had mostly escaped, & that so few of them had fallen victims on the occasion. I sincerely wish & hope that you may be long preserved from a similar calamity.

Since writing to you last, I have removed into the country. The bleak air & tempestuous, standing on the margin of the Ocean, disagreed with me much; & I was under the necessity of trying what effect a change of situation would produce. I removed to this place, where I had purchased lands & built a house. The situation is elevated & dry, the air mild, & as clear as any in America, & the roads for many miles all round me, as good as any Turnpike in England. A twelvemonth has elapsed since my removal, & it has fully answered my most sanguine expectations; for I now feel better, thank God, than I have been any summer for twenty years past.

The Episcopal Church in the American States has sustained a great loss in the death of my old friend, Bishop Seabury. He was a worthy man, of very respectable abilities, & excellent principles. I have not heard who is to succeed him in Connecticut. The number of Bishops in the States is now considerably increased, which gives me sincere pleasure; as it indicates a flourishing state of the Church, & will be a security to it against the ruinous effects of infidelity & enthusiasm, so prevalent in these times, & equally destructive to rational religion, & to the welfare of Society. Atheism has been attended with such terrible consequences in Europe, that we should dread its prevalence more than that of any pestilence — I pray God to preserve this continent from its direful effects — it militates no less against our temporal, than his eternal ~~welfare~~ happiness.

My

My Colleague, the Bishop of Quebec, is a most amiable & respectable character; but unfortunately the great distance between us precludes any other intercourse than by letter. This is an inconvenience which I very much lament; for many advantages, besides the satisfaction, would accrue from a personal intercourse, & mutual communication of advice & counsel. Your situation in this respect is preferable to ours — with you, several Bishops frequently meet, & consult each other.

By this convey, one I write to Mr. Wyatt, who, I hope is still alive & well, — please to present my best compliments to Mrs. White; & believe me to be, with the truest esteem,

Right Reverend Sir,

Your affectionate Brother
& faithful, humble servant

Charles Nova Scotia

P. S. Be so good as to present my best compliments to Dr. Magan & I am preparing to set out for Halifax with one of my daughters, when the ice is sufficiently to set out for New York, where a business me so much that I cannot tell when I shall be able to return, or else I would willingly do it. Remember me to Dr. Smith — are his sermons yet published? I have not heard from our friend Dr. Chandler this long time; nor do I even know in what part of England he is settled at present.

Right Reverend Bishop White

Know all Men by these Presents, that We, Samuel Provoost D.D. Bishop of the Protestant Episcopal Church in the State of New York - Presiding Bishop, Samuel Seabury D.D. Bishop of Connecticut and Rhode Island - William White D.D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania - James Madison D.D. Bishop of the Protestant Episcopal Church in the State of Virginia, under the protection of Almighty God, in Trinity Church in the City of New York, on Monday the seventeenth of Sept. in the year of our Lord one thousand seven hundred and ninety two, did then and there rightly and canonically consecrate our Beloved in Christ Thomas John Claggett D.D. late Rector of St. James's Parish in the State of Maryland of adorne sufficiency in good Learning, soundness in the Faith, and purity of Manners we were fully ascertained into the office of Bishop of the Protestant Episcopal Church in the said State, to which the said Thomas John Claggett hath been elected by the Convention of the said State. In testimony whereof We have signed our Names and caused our Seals to be affixed, given in the City of New York, this nineteenth day of September in the Year of our Lord one thousand seven hundred and ninety two.

S. Seabury

Wm: White.

Samuel Provoost.

J Madison

Endorsement upon
Bishop Claggett's Letter of Consecration.

Certificate of the Consecration of the Rt. Reverend Father in God Thomas John Claggett D.D. Bishop of the Protestant Episcopal Church in the State of Maryland

17th September 1792

Seal of Bishop Provoost, appended to
Bishop Claggett's Letter of Consecration

BRISTOL, SEPT. 10, 1784.

To Dr. COKE, Mr. ASBURY, and our Brethren in *NORTH-AMERICA.*

1. BY a very uncommon train of Providences, many of the Provinces of *North-America* are totally disjoined from their Mother-Country, and erected into Independent States. The Engliſh Government has no Authority over them either Civil or Eccleſiaſtical, any more than over the States of *Holland.* A civil Authority is exerciſed over them, partly by the Congreſs, partly by the Provincial Aſſemblies. But no one either exerciſes or claims any Eccleſiaſtical Authority at all. In this peculiar Situation ſome thouſands of the inhabitants of theſe States deſire my advice; and in compliance with their deſire, I have drawn up a little Sketch.

2. Lord KING's Account of the Primitive Church convinced me many years ago, That Biſhops and Preſbyters are the ſame Order, and conſequently have the ſame right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling Preachers. But I have ſtill refuſed, not only for Peace' ſake: but becauſe I was determined, as little as poſſible to violate the eſtabliſhed Order of the national Church to which I belonged.

3. But the caſe is widely different between England and North-America. Here there are Biſhops who have a legal Juriſdiction. In America there are none, neither any Pariſh Miniſters. So that for ſome hundred miles together there is none either to baptize or to adminiſter the Lord's Supper. Here therefore my ſcruples are at an end: and I conceive myſelf at full liberty, as I violate no Order and invade no man's Right, by appointing and ſending Labourers into the Harveſt.

4. I

4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY, to be joint *Superintendents* over our Brethren in North-America: As alſo RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and adminiſtring the Lord's Supper. And I have prepared a Liturgy little differing from that of the Church of England (I think, the beſt conſtituted national Church in the World) which I adviſe all the Travelling-Preachers to uſe, on the Lord's Day, in all their Congregations, reading the Litany only on Wedneſdays and Fridays, and praying extempore on all other days. I alſo adviſe the Elders to adminiſter the Supper of the Lord on every Lord's Day.

5. If any one will point out a more rational and ſcriptural way, of feeding and guiding thoſe poor ſheep in the wilderneſs, I will gladly embrace it. At preſent I cannot ſee any better method than that I have taken.

6. It has indeed been propoſed, to deſire the *Engliſh* Biſhops, to ordain part of our Preachers for *America*. But to this I object, 1. I deſired the Biſhop of *London*, to ordain only one; but could not prevail: 2. If they conſented, we know the Slowneſs of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewiſe expect to govern them. And how grievouſly would this intangle us? 4. As our *American* Brethren are now totally diſentangled both from the State, and from the *Engliſh* Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, ſimply to follow the Scriptures and the Primitive Church. And we judge it beſt that they ſhould ſtand faſt in that Liberty, wherewith GOD has ſo ſtrangely made them free.

JOHN WESLEY.

To Dr Chandler

London
April 28. 1785.

Revd & dear Sir

As you are setting out for America, & I for a more distant Country, I think it needful to leave with you some Account of myself & my Companion this life. At 8 years old, in 1715, I was sent by my Father, Rector of Epworth, to Westminster School, and placed under the Care of my Eldest Brother Samuel, a strict Churchman, who brought me up in his own Principles. In 1727 I was elected Student of Christchurch. My Brother John was then Fellow of Lincoln.

The first Year at College, I lost in divisions. The next, I betook myself to Study. Diligence led me into serious Thinking. I went to the Weekly Sacrament, and persuaded two or three young Scholars to accompany me; and likewise to observe the Method of Study prescribed by the Statutes of the University. This gained me the harmless Nickname of Methodist. In half a year my Brother left his Curacy of Epworth, and came to our Assistance. We then proceeded regularly in our studies, & in doing what Good we could to the bodies and souls of men.

I took my Degree, & only thought of spending all my days at Oxford: but my Brother, who always had the Ascendant over me, persuaded me to accompany him & Mr Oglethorpe to Georgia. I exceedingly dreaded entering into holy Orders; but he overruled me herein also; and I was Ordained Deacon by the Bishop of Oxford on Sunday, & the next Priest by the Bishop of London.

Our only Design was to do all the Good we could as Ministers of the Church of England, to which we were firmly attached both by Education & Principle. My Brother still acknowledges Her the best national Church in the world. In 1736 we arrived, as Missionaries in Georgia. My Brother took charge of Savannah, and I of

Frederica: waiting for an opportunity of preaching to the Indians. I was in the mean time Secretary to Mr Oglethorpe, and also Secretary of Indian Affairs.

The hardships of living upon the ground &c soon threw me into a Fever and Dysentery, which forced me ~~which forced me~~ in half a year to return to England. My Brother returned the next year. Still we had no Plan but to serve God, and the Church of England. The lost Sheep of this Fold were our principal Care; not excluding any Christians of whatever denomination, who were willing to add the Power of Godliness to their own particular Form.

Our Elder Brother Samuel was alarmed at our going on, and strongly expressed his Fears of its ending in a Separation from the Church. All our enemies prophesied the same. This confirmed us the more in our Resolution to continue in our Calling; which we constantly avowed, both in public & private, by word, and preaching and writing: exhorting all our hearers to follow our example.

My Brother drew up Rules for our Society, one of which was, Constantly to attend the Church, prayers and Sacrament. We both signed these Rules, & also our Hymnbooks.

When we were no longer permitted to preach in the Churches, we preached (but never in Church hours) in houses, or fields, & sent from thence (or rather carried) multitudes to church, who had never been there before. Our Society in most places made the Bulk of the Congregation, both at prayers and sacrament.

I never lost my Dread of a Separation, or ceased to guard our Societies against it. I frequently told them, "I am your Servant as long as you remain Members of the Church of England; but no longer. Should you cease to forsake Her, you would remove me."

Some of our Lay-preachers very early discovered an inclination to separate, which induced my Brother to publish "Reasons against a Separation": by which as it appeared, we beat down the Schismatical Spirit.

If

If any one did have the Church at the same time he left our Society. For 50 years we kept the Sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued Friends for above 70 years and Fellow-Labourers for above 50, can any thing but death part us? I can scarcely yet believe that in his 82d year, my Brother, my old intimate Friend and Companion should have assumed the Episcopal Character, Ordained Elders, Consecrated a Bishop, and sent him to ordain the Lay-preachers in America! I was then in Bristol at his Elbow; yet he never gave me the least Hint of his Intention. How was he surprized into so rash an Action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that Ordination was Separation. This my Brother does not, and will not see: or that he has renounced the Principles & Practice of his whole life; that he has acted contrary to all his Declarations, Protestations, & Writings; robbed his friends of their Boarding; vitalized the Rags & Dregs of Ordination; and left an indelible Blot on his Name, as long as it shall be remembered.

Thus our Partnership has in disolved — but not our Friendship. I have taken him for better for worse till death do us part — or rather we unite in love inseparable. I have lived on earth a little too long, who have to see this evil day. But I shall very soon be taken from it, in stedfast faith that the Lord will maintain his own Cause and carry on his work, & fulfil his promise to his Church. Lo, I am with you always even unto the end of the world!

Permit me to subscribe myself

Revd and dear Sir,

Your faithful & obliged Servt & brother

Charles Wesley

P. S.

What will become of those poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here! Had they had patience a little longer, they would have seen a Rightl. Primitive Bishop in America, duly Consecrated by three Scotch Bishops, who had their Consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference betwixt the Members of Bishop Seabury's Church, and the Members of the Church of England.

You know I had the happiness to converse with that truly Apostolical Man, who is esteemed by all that know him as much as by you & me. He told me he looked upon the Methodists in America as sound members of the Church and was ready to Ordain any of their Preachers whom he should find duly qualified. His Ordinations would be indeed genuine, valid, and Episcopal.

But what are ~~the~~ your poor Methodists now? Only a New Sect of Presbyterians. And after my Brethren's death which is now so very near what will be their End? They will turn aside to vain jangling; they will settle again upon their lees, and like other Sects, ~~and~~ come to nothing.

REASONS

AGAINST A

SEPARATION

FROM THE

CHURCH of ENGLAND.

By JOHN WESLEY, A.M.

Printed in the Year 1758.

WITH

HYMNS for the PREACHERS among the METHODISTS (ſo called),

By CHARLES WESLEY, A.M.

LONDON:

Printed by W. STRAHAN, and Sold at the Foundery in Upper-Moorfields,

MDCCLX.

When ye Revd Charles
Wesley put this Pam-
phlet into my hands
he remarked — "these
twelve Reasons, printed
23 years ago, against se-
parating from ye Church
of England, are equally
applicable to what
has been lately done
in America." meaning un-
der ye Superintendency of Dr
Coke.

Wm: White

REASONS

AGAINST A

SEPARATION

FROM THE

CHURCH of ENGLAND.

WHETHER it be *lawful* or no (which itself may be disputed, being not so clear a Point as some may imagine) it is by no Means *expedient* for us to separate from the Establish'd Church:

1. BECAUSE it would be a Contradiction to the solemn and repeated Declarations, which we have made in all Manner of Ways, in Preaching, in Print, and in private Conversation:

2. BECAUSE (on this as well as many other Accounts) it would give huge Occasion of Offence to those who seek and desire Occasion, to all the Enemies of GOD and his Truth:

3. BECAUSE it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any farther, Benefit from our Preaching:

4. BECAUSE it would hinder Multitudes of those who neither love nor fear GOD, from hearing us at all:

5. Because it would occaſion many Hundreds, if not ſome Thouſands of thoſe who are now united with us, to ſeparate from us; yea, and ſome of thoſe who have a deep Work of Grace in their Souls:

6. Because it would be throwing Balls of Wild-fire among them that are now quiet in the Land. We are now ſweetly united together in Love. We moſtly think and ſpeak the ſame Thing. But this would occaſion inconceivable Strife and Contention, between thoſe who left, and thoſe who remained in the Church, as well as between thoſe who left us, and thoſe who remained with us: Nay, and between thoſe very Perſons who remained, as they were variouſly inclined one Way or the other:

7. Because, whereas Controverſy is now aſleep, and we in great Meaſure live peaceably with all Men, ſo that we are ſtrangely at Leiſure to ſpend our whole Time and Strength, in enforcing plain, practical, vital Religion, (O what would many of our Forefathers have given, to have enjoyed ſo bleſſed a Calm?) This would utterly baniſh Peace from among us, and that without Hope of its Return. It would engage me for one, in a thouſand Controverſies, both in Publick and Private; (for I ſhould be in Conſcience obliged to give the Reaſons of my Conduct, and to defend thoſe Reaſons againſt all Oppoſers) and ſo take me off from thoſe more uſeful Labours, which might otherwiſe employ the ſhort Remainder of my Life:

8. Because to form the Plan of a New Church would require infinite Time and Care, (which might be far more profitably beſtowed) with much more Wiſdom and greater Depth and Extenſiveneſs of Thought, than any of us are Maſters of:

9. Because from ſome having barely entertained a diſtant Thought of this, evil Fruits have already followed, ſuch as Prejudice againſt the Clergy in general; and aptneſs to believe Ill of them; Contempt (not without a Degree of Bitterneſs), of Clergy-

Clergymen as ſuch, and a Sharpneſs of Language toward the whole Order, utterly unbecoming either Gentlemen or Chriſtians:

10. Because the Experiment has been ſo frequently tried already, and the ſucceſs never anſwer'd the Expectation. God has ſince the Reformation raiſed up from Time to Time many Witneſſes of pure Religion. If theſe lived and died (like *John Arndt*, *Robert Bolton*, and many others) in the Churches to which they belonged, notwithſtanding the Wickedneſs which overflowed both the Teachers and People therein; they ſpread the Leaven of true Religion far and wide, and were more and more uſeful, 'till they went to Paradiſe. But if upon any Provocation or Conſideration whatever, they ſeparated, and founded diſtinct Parties, their Influence was more and more confined; they grew leſs and leſs uſeful to others, and generally loſt the Spirit of Religion themſelves in the Spirit of Controverſy:

11. Because we have melancholy Inſtances of this, even now before our Eyes. Many have in our Memory left the Church, and formed themſelves into diſtinct Bodies. And certainly ſome of them, from a real Perſuaſion, that they ſhould do God more Service. But have any ſeparated themſelves and proſpered? Have they been either more holy, or more uſeful than they were before?

12. Because by ſuch a Separation we ſhould not only throw away the peculiar Glorying which God has given us, That we do and will ſuffer all Things for our Brethren's Sake, tho' the more we love them, the leſs we be loved: But ſhould act in direct Contradiction to that very End, for which we believe God hath raiſed us up. The chief Deſign of his Providence in ſending us out, is undoubtedly, To quicken our Brethren. And the firſt Meſſage of all our Preachers is, to the loſt Sheep of the Church of *England*. Now would it not be a flat Contradiction to this Deſign, To ſeparate from the

Church? These Things being considered, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us: were it only on this Ground, That it is by no means expedient.

II. It has indeed been objected, That 'till we do separate, we cannot be a compact, united Body.

It is true, we cannot 'till then be *a compact united Body*, if you mean by that Expression, A Body distinct from all others. And we have no Desire so to be.

It has been objected, *Secondly*, "It is mere Cowardice and Fear of Persecution which makes you desire to remain united with them."

This cannot be proved. Let every one examine his own Heart, and not judge his Brother.

It is not probable. We never yet, for any Persecution, when we were in the Midst of it, either turned back from the Work, or even slackened our Pace.

But this is certain: That although Persecution many Times proves an unspeakable Blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it, so far as we lawfully can; when persecuted in one City, to flee into another. If God should suffer a General Persecution, who would be able to abide it, we know not. Perhaps those who talk loudest, might flee first. Remember the Case of Dr. *Pendleton*.

III. Upon the whole, one cannot but observe, how desirable it is, That all of us who are engaged in the same Work, should think and speak the same Thing, be united in one Judgment, and use one and the same Language.

Do we not all now see *Ourselves*, the *Methodists* (so called) in general, *the Church* and *the Clergy* in a clear Light?

We

We look upon *ourselves*, not as the Authors, or Ringleaders of a particular Sect or Party; (It is the farthest Thing from our Thoughts:) but as Messengers of God, to those who are Christians in Name, but Heathens in Heart and in Life, to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore Debtors to all these, of whatever Opinion or Denomination: And are consequently to do all that in us lies, to please all, for their Good, to Edification.

We look upon the *Methodists* (so called) in general, not as any particular Party; (This would exceedingly obstruct the Grand Design, for which we conceive God has raised them up) but as living Witnesses in, and to every Party, of that Christianity which we preach; which is hereby demonstrated to be a real Thing, and visibly held out to all the World.

We look upon *England* as that Part of the World, and *the Church* as that Part of *England*, to which all we who are born and have been brought up therein, owe our first and chief Regard. We feel in ourselves a strong Στοργή, a Kind of Natural Affection for our Country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar Concern for our Brethren, for that Part of our Countrymen, to whom we have been joined from our Youth up, by Ties of a Religious as well as a Civil Nature. True it is, that they are in general, *without* God *in the World*. So much the more do our Bowels yearn over them. They do lie *in Darkness and the Shadow of Death*. The more tender is our Compassion for them. And when we have the fullest Conviction of that complicated Wickedness which covers them as a Flood, then do we feel the most (and we desire to feel yet more) of that inexpressible Emotion, with which our blessed Lord beheld *Jerusalem*, and wept and lamented over it. Then are

we the moſt willing *to ſpend and to be ſpent* for them, yea, to *lay down our Lives for our Brethren.*

We look upon *the Clergy*, not only as a Part of theſe our Brethren, but as that Part whom God by his adorable Providence, has called to be Watchmen over the reſt, for whom therefore they are to give a ſtrict Account. If theſe then neglect their important Charge, if they do not watch over them with all their Power, they will be of all Men moſt miſerable, and ſo are entitled to our deepeſt Compaſſion. So that to feel, and much more to expreſs either Contempt or Bitterneſs towards them, betrays an utter Ignorance of ourſelves and of the Spirit which we eſpecially ſhould be of.

Because this is a Point of uncommon Concern, let us conſider it a little farther.

The Clergy wherever we are, are either Friends to the Truth, or Neuters, or Enemies to it.

If they are Friends to it, certainly we ſhould do every Thing, and omit every Thing we can with a ſafe Conſcience, in order to continue, and if it be poſſible, increaſe their Good-will to it.

If they neither further nor hinder it, we ſhould do all that in us lies, both for their Sakes and for the Sake of their ſeveral Flocks, to give their Neutrality the right Turn, that it may change into Love rather than Hatred.

If they are Enemies, ſtill we ſhould not deſpair of leſſening, if not removing their Prejudice. We ſhould try every Means again and again. We ſhould employ all our Care, Labour, Prudence, joined with fervent Prayer, to overcome Evil with Good, to melt their Hardneſs into Love.

It is true, that when any of theſe openly wreſt the Scriptures, and deny the grand Truths of the Goſpel, we cannot but declare and defend, at convenient Opportunities, the important Truths which they deny. But in this Caſe eſpecially we have Need of all Gentleneſs and Meekneſs of Wiſdom.

Contempt,

Contempt, Sharpneſs, Bitterneſs can do no Good *The Wrath of Man worketh not the Righteouſneſs of* God. Harſh Methods have been tried again and again (by two or three unſettled Railers): At *Wednesbury*, *St. Ives*, *Cork*, *Canterbury*. And how did they ſucceed? They always occaſioned numberleſs Evils; often wholly ſtopt the Courſe of the Goſpel. Therefore, were it only on a prudential Account, were Conſcience unconcerned therein, it ſhould be a ſacred Rule to all our Preachers, "No Contempt, no Bitterneſs to the Clergy."

2. Might it not be another (at leaſt prudential) Rule, for every *Methodiſt* Preacher, "Not to frequent any Diſſenting Meeting?" (Tho' we blame none who have been always accuſtomed to it) But if *we* do this, certainly our People will. Now this is actually ſeparating from the Church. If therefore it is (at leaſt) not expedient to ſeparate, neither is this expedient. Indeed we may attend our Aſſemblies, and the Church too; becauſe they are at different Hours. But we cannot attend both the Meeting and the Church, becauſe they are at the ſame Hours.

If it be ſaid, "But at the Church we are fed with Chaff, whereas at the Meeting we have wholeſome Food:" We anſwer, 1. The Prayers of the Church are not Chaff: They are ſubſtantial Food for any who are alive to God. 2. The Lord's Supper is not Chaff, but pure and wholeſome for all who receive it with upright Hearts. Yea, 3. In almoſt all the Sermons we hear there, we hear many great and important Truths. And whoever has a ſpiritual Diſcernment, may eaſily ſeparate the Chaff from the Wheat therein. 4. How little is the Caſe mended at the Meeting? Either the Teachers are *New Light Men*, denying the Lord that bought them, and overturning his Goſpel, from the very Foundations: Or they are Predeſtinarians, and ſo preach Predeſtination and Final Perſeverance, more

or leſs. Now whatever this may be to them who were educated therein, yet to thoſe of our Brethren who have lately embraced it, repeated Experience ſhews it is not wholeſome Food: Rather to them it has the Effect of deadly Poiſon. In a ſhort Time it deſtroys all their Zeal for God. They grow fond of Opinions and Strife of Words. They deſpiſe Self-denial and the daily Croſs; and to compleat all, wholly ſeparate from their Brethren.

3. Nor is it expedient for any *Methodiſt* Preacher, to imitate the Diſſenters in their Manner of Praying: Either, in his *Tone:* All particular Tones both in Prayer and Preaching ſhould be avoided with the utmoſt Care: Nor in his *Language*; all his Words ſhould be plain and ſimple, ſuch as the loweſt of his Hearers both uſe and underſtand: Or in the *Length* of his Prayer, which ſhould not uſually exceed four or five Minutes, either before or after Sermon. One might add, Neither ſhould we ſing, like them in a ſlow, drawling Manner: We ſing ſwift, both becauſe it ſaves Time, and becauſe it tends to awake and enliven the Soul.

4. *Fourthly*, If we continue in the Church not by Chance, or for want of Thought, but upon ſolid and well weighed Reaſons, then we ſhould never ſpeak contemptuouſly of the Church, or any Thing pertaining to it. In ſome Senſe, it is the Mother of us all, who have been brought up therein. We ought never to make her Blemiſhes Matter of Diverſion, but rather of ſolemn Sorrow before God. We ought never to talk ludicrouſly of them; no, not at all, without clear Neceſſity. Rather, we ſhould conceal them, as far as ever we can, without bringing Guilt upon our own Conſcience. And we ſhould all uſe every Rational and Scriptural Means, to bring others to the ſame Temper and Behaviour. I ſay, *All*; for if ſome of us are thus minded, and others of an oppoſite Spirit and Behaviour, this will breed a real Schiſm among ourſelves. It will of Courſe

divide us into Two Parties; each of which will be liable to perpetual Jealousies, Suspicions and Animosities against the other. Therefore on this Account likewise, it is expedient in the highest Degree, that we should be tender of the Church to which we belong.

5. In order to secure this End, to cut off all Jealousy and Suspicion from our Friends, and Hope from our Enemies, of our having any Design to separate from the Church, it would be well for every *Methodist* Preacher, who has no Scruple concerning it, to attend the Service of the Church, as often as conveniently he can. And the more we attend it, the more we love it, as constant Experience shews. On the contrary, the longer we abstain from it, the less Desire we have to attend it at all.

6. *Lastly*, Whereas we are surrounded on every Side, by those who are equally Enemies to us and to the Church of *England*; and whereas these are long practised in this War, and skilled in all the Objections against it: While our Brethren on the other Hand are quite Strangers to them all, and so on a sudden know not how to answer them: It is highly expedient for every Preacher to be provided with sound Answers to those Objections, and then to instruct the Societies where he labours, how to defend themselves against those Assaults. It would be therefore well for you carefully to read over the *Preservative against unsettled Notions in Religion*, together with *Serious Thoughts concerning Perseverance* and *Predestination calmly considered*. And when you are Masters of them yourselves, it will be easy for you to recommend and explain them to our Societies: That they may *no more be tost to and fro by every Wind of Doctrine*; but being settled in one Mind and one Judgment, by solid scriptural and rational Arguments, *may grow up in all Things into Him who is our Head, even* Jesus Christ.

JOHN WESLEY.

I think myſelf bound in Duty, to add my Teſtimony to my Brother's. His Twelve Reaſons againſt our ever Separating from the Church of *England*, are mine alſo. I ſubſcribe to them with all my Heart. Only with regard to the Firſt, *I* am quite clear, that it is neither Expedient, nor LAWFUL for *Me* to Separate: And I never had the leaſt Inclination or Temptation ſo to do. My Affection for the Church is as ſtrong as ever: And I clearly ſee my Calling; which is, to live and to die in her Communion. This, therefore. I am determined to do, the Lord being my Helper.

I have ſubjoined the HYMNS for the Lay-Preachers; ſtill farther to *ſecure this End, to cut off all Jealouſy and Suſpicion from our Friends. or Hope from our Enemies, of our having any Deſign of ever Separating from the Church.* I have no ſecret Reſerve, or diſtant Thought of it. I never had. Would to GOD all the Methodiſt Preachers were, in this reſpect, like minded with

CHARLES WESLEY

In this facsimile Reprint
the Hymns have been omitted

Chas R Stale.

Secretary of the Historical Club.

Revd Sir

I am just now favoured with a line from you, which I answer immediately. I am sorry that I am engaged to retire for Dinking early to morrow morning. I would have waited on you myself on Saturday or on Monday, but that is the time appointed for examining our Society, which feeds me full employment from morning to night. If you stay a week or two longer in the town, I have an hour's conversation with you, with the utmost pleasure to.

Revd Sir

City Road
Janr. 24. 1767.

Your affectionate Brother & Servant
John Wesley

I wished to have had a Conversation with Mr Wesley, concerning his recent Systematic Operating Measures; & had conveyed to him a Letter of Introduction from Mr Pilmore, with that Design. But I considered this Letter as a civil Question & being treated with Remissness personally to my Departure, did not relent any Step

To
The Revd Dr Coke
at Mr Hooper's
in Derby Street Parliament Street
Westminster

Near Philada July 30. 1804

Revd Sir,

I recd. your Letter of ye 27th Inst. under Circumstances which prevented my answering by ye Return of ye Post. With it there was delivered a Letter from ye ved John M'Kloskey; whom I find to be ye Person alluded to in yours. Having written to the Gentleman, my transcribing of ye Information given him will be an Answer to you also.

"I beg it may be understood that I "have never, from ye Suggestion of my own "Mind given Information of ye Matter con"cerning which you inquire, except to those "whom Dr Coke expected to be informed of it. "Several Years passed after ye Transaction, "before I had Reason to suppose it known "to any others. Within these few Years, I "have been spoken to on ye Subject two or "three Times; when I found myself under "a Necessity of stating Facts, in order to "guard against Misrepresentation.

"In ye Spring of ye Year 1791, I recd a "Letter from Dr Coke, on ye Subject ~~on the Subject~~ of uniting ye Methodist Society "with ye Episcopal Church. An Answer was "returned: In consequence of which, Dr "Coke, on his coming to Town, made

"me a Visit; having not then rec^d my Letter,
"but having heard that I had written Our
"Conversation turned chiefly on ye aforesaid
"Subject The general Outlines of Dr Cokes'
"Plan were, a Re-Ordination of ye metho
"dist Ministers & their continuing under y^e
"Superintendence then existing & in the
"Practice of their peculiar Institutions There
"was also suggested by him, a Propriety but not
"a Condition made, of admitting to the
"Episcopacy himself & ye Gentleman associ-
"ated with him in ye Superintendence of y^e
"Methodist Societies. This Intercourse was
"communicated at ye Time by Dr Coke to D^r
"Magaw. I do not know of any other Person
"then informed of it, unless I may ex-
"cept ye Gentleman above alluded to, by
"whom, if I have been rightly informed
"my Letter to Dr Coke was opened in his
"Absence; such a Freedom being understood,
"as I supposed, to arise out of ye Connection
"between ye two Gentlemen. But for the
"Fact of ye Statement I cannot vouch.
"It was understood between Dr Coke & me,
"that ye Proposal should be communicated
"to ye Bishops of ye episcopal Church, at y^e
"next Convention, which was to be in

"Sep 1792 in New-York. This was accordingly done after which, I perceived no Use "of further Communication on ye Subject, "and I have not since seen Dr Coke nor "heard from him, nor written to him.

"It appears to me, that ye above comprehends either explicitly or by Implication, "all ye Points to which your Letter leads "It would have been more agreeable to me, "if no Occasion of this Testimony had occurred; & it is now given, merely to prevent "ye Matters being understood otherwise than it "really is".

The above is what I have written to Mr M'Klaskey; & I remain

Your affe Brother:

Wm: White

Revd Simon Wilmer
Chester Town
Maryland.

The following is ye Copy of a Letter addressed to me by ye ye Dr Thomas Coke. To ye best of my Recollection, it was never communicated or mentioned by me, except to those to whom it was intended by ye Writer to be made known; untill I heard of it from others, within ye last few years. My Reserve in this respect was not from any Idea, that there was or could reasonably have been exacted of me Secrecy in such a Transaction; but for Reasons which it is not now necessary to mention. My giving a Copy of ye Letter is in Consequence of its having been made a Subject of public Controversy; & merely with ye View of preventing Misinstruction & Misrepresentation

Wm. White.

Phila. Oct. 30. 1806.

The above remarks, in Bishop White's handwriting, precede, the lines below follow, a copy, given by Bp. White to the Rev. Dr. (afterwards Bishop) Kemp of Maryland, of the well known letter received by the Bishop from the Rev. Dr. Coke.

Chas R. Hale. Secretary of the Historical Club.

If ye above Letter of Dr Coke shd be published, it is my Wish, that what I have prefixed may accompany ye Publication.

A Letter from Dr Coke,

Right Reverend Sir

Permit me to intrude a little on Your time upon a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a Presbyter of that Church. For many years I was prejudiced even, I think, to bigotry in favour of it: but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I went farther in the seperation of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal Authority, but did not intend, I think, that an entire seperation should take place. He being pressed by our Friends on this side of the water for Ministers to administer the Sacraments to them, (there being very few Clergy of the Church of England then in the States) he went farther, I am sure, than he would have gone, if he had foreseen some events which followed. And this I am certain of, — that he is now sorry for the Seperation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost. The affection of a very considerable number of the preachers & most of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shewn by the Bishops of the Protestant Episcopal Church to re-unite.

It is even to Your Church an object of great importance. We have now above 60,000 Adults in our Society in these States, & about 250 Travelling Ministers & Preachers; besides a great number of Local Preachers, very far exceeding the number of Travelling Preachers; & some of those Local Preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their Church, viz. by the Families which constantly attend the Divine Ordinances in their places of worship, they will make a larger Body than You probably conceive. The Society, I believe, may be safely multiplied by five on an average to give us our stated Congregations; which will then amount to 300,000. And if the calculation which, I think, some eminent writers have made, be just, that three fifths of mankind are un-adult (if I may use the expression) at any given period, it will follow that all the families, the Adults of which form our Congregations in these States, amount to 750,000. About one fifth of these are Blacks.

The work now extends in length from Boston to the South of Georgia; & in breadth from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucke, Cumberland, &c.

But there are many hindrances in the way. Can they be removed?

1. Our Ordained Ministers will not, ought not, to give up their right of administering the Sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe that between 60 & 70 only out of the two hundred and fifty have been ordained Presbyters, and about 60 Deacons (only). The Presbyters are the choicest of the whole.

2. The other Preachers would hardly submit to a re-union, if the possibility of their rising up to Ordination depended on the present Bishops in America. Because tho' they are all, I think I may say, zealous, pious and very useful men, yet they are not acquainted with the learned Languages. Besides, they would argue, If the present Bishops would waive the Article of the Learned Languages, yet their Successors might not.

My desire of a re-union is so sincere and earnest that, then difficultions almost make me tremble: and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success: for tho' my influence among the Methodists in these States as well as in Europe is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply: nay, I know he will be exceedingly averse to it.

In Europe, where some steps had been taken, tending to a Separation, all is at an end. Mr. Wesley is a determined Enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favoured with a private interview with You in Philadelphia? I shall be there, God willing, on tuesday the 17th of May. If this be agreeable, I'll beg of You just to signify it in a note directed to me at Mr. Jacob Baker's Merchant, Market Street, Philadelphia. or, if you please, by a few lines sent me by the return of the Post at Philip Rogers's Esqr. in Baltimore from yourself or Dr. Magaw: and I will wait upon You with my Friend Dr. Magaw. We can then enlarge on these subjects.

I am conscious of it, that secrecy is of great importance in the present state of the business, till the minds of You, Your Brother-Bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to Yourself and Dr. Magaw, till I have the honour of seeing You.

Thus, You see, I have made a bold venture on Your Honour and Candour, and have opened my whole heart to You on the

subject as far as the extent of a small Letter will allow me. If You put equal confidence in me, You will find me candid and faithful.

I have, notwithstanding been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential Letter to the Revd. Mr. Jarratt, which gave him great satisfaction: and for the same reason I must write another to the Revd. Mr. Pettigrew. When I was last in America, I prepared and corrected a great variety of things for our Magazines, indeed almost every thing that was printed, except some loose hints which I had taken of one of my Journeys, and which I left in my hurry with Mr. Asbury, without any correction, intreating that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above-mentioned Gentlemen to be inserted in the Magazine, for which I am very sorry: and probably shall not rest till I have made my acknowledgment more public; though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended You, Sir, by accepting of one of the offers made me by You and Dr. Magaw of the use of Your Churches about six years ago on my first visit to Philadelphia, without informing You of our Plan of Seperation from the Church of England. If I did offend (as I doubt I did, especially from what You said on the subject to Mr. Richard Dallam of Abingdon,) I sincerely beg Yours and Dr. Magaw's pardon. I'll endeavour to amend. But, alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from Your Candour — that if You have no thoughts of improving this proposal, You will burn this Letter, and take

no more notice of it (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire. But if You will further negotiate the business, I will explain my mind still more fully to You on the probabilities of success.

In the mean time permit me, with great respect, to subscribe myself,

Right Revd Sir,

Your very humble Servant in Christ

Thomas Coke

Richmond,
April 24. 1791.

The Right Revd
Father in God, Bishop White.

You must excuse Interlineations, &c: as I am just going into the Country, & have no time to transcribe.

The Right Reverend Father
in God
Bishop White
Philadelphia

The Original
of a letter to
Mr Jason Ely
Esq. reflections
on Episcopacy in
a correspondency
which arose in
Memorialists
Ch. Ch.

Right Reverend Sir

From your well-known Character I am going to open my mind to you on a subject of very great moment.

Being educated a Member of the Church of England from my earliest Infancy, being ordained of that Church, and having taken two degrees in Arts and two Degrees in Civil Law in the University of Oxford which is entirely under the Patronage of the Church of England, I was almost a Bigot in its favour when I first joined that great and good Man Mr. John Wesley, which is fourteen years ago. For five or six years after my Union with Mr. Wesley I remained fixed in my attachments to the Church of England: but afterwards, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a Seperation from it as far as my influence reached. Within these two years I am come back again: my Love for the Church of England has returned I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken, than formerly. I have many a time ran into error; but to be ashamed of confessing my error when convinced of it, has never been one of my defects. Therefore when I was fully convinced of my error in the steps I took to bring about a seperation from the Church of England in Europe, I delivered before a Congregation of about 3000 people in our largest Chapel in Dublin on a Sunday-evening after preaching an exhortation, which in fact amounted to a recantation of my error. Sometime afterwards, I repeated the same in our largest Chapels in London, & in several other parts of England & Ireland: & I have reason to believe that my proceedings in this respect have given a death blow to all the hopes of a seperation, which may exist in the minds of any in those Kingdoms.

On the same Principles I most cordially wish for a Re-union of the Protestant Episcopal, and the Methodist, Churches in these States. The object is of vast magnitude. Our Work now reaches to Boston, northward; to Wilkes-County in Georgia, southward; & to Albany,

Vermont, Lake Champlain, Redstone, and Kentucky, Westward. A length of about 13 or 1400 miles, and a breadth of between 500 & 1000. Our Society in the States amount to upwards of 60,000. These, I am persuaded, may with safety be multiplied by five to give us our regular Sundays Congregations, which will make 300,000. If the calculation of some great Writers be just, three fifths of any given Country consist of Un-adults. So that the Families, the Adults of which regularly attend Divine Service among us, amount according to this mode of calculation to 750,000. About a fifth part of these are Blacks. Now great then would be the strength of our Church, (will you give me leave to call it so? I mean, the Protestant Episcopal) if the two Sticks were made one?

But how can this be done? the magnitude of the Object would justify considerable Sacrifices. A solemn engagement to use your Prayer-book in all our places of worship on the Lord's Day would of course be a sine quâ non, a concession we should be obliged to make on our parts: (if it may be called a concession): and there would be, I doubt not, other concessions to be made by us But what concessions would it be necessary for You to make? For the opening of this subject with all possible candour, it will be necessary to take a view of the present state of the Ministry in the Methodist Church in these States.

We have about 250 Travelling Preachers; and a vastly greater number of Local Preachers, I mean, Preachers who live on their Plantations or are occupied in the exercise of Trades or Professions, and confined to a small sphere of action in respect to their ministerial labours. About seventy of our Travelling-Preachers are Elders (as we call them) or Presbyters. These are the most eminent and most approved of the whole Body: & a very excellent set of Clergy I really believe they are. We have about the same number of Deacons among the Travelling-Preachers, who exercise the Office of Deacon according to the Plan of the Church of England. These Ministers, both Presbyters and Deacons, must be elected by a majority of the Conference, before they can be ordained. A Superintendent only ordains the Deacons; and a Superintendent

must make one of the Presbytery for the Ordination of a Priest or Elder: and the Superintendents are invested with a negative voice in respect to the Ordination of any person that has been elected for the Office either of Elder or Deacon. Among the Local Preachers there is no higher Office than that of a Deacon. The Local Preacher does not pass through an Election for this Office: but if he bring a Testimonial signed by three Elders (one of whom must be, what we call, a Presiding-Elder, one who has the Government of a District, i. e. several Circuits joined together) three Deacons, three unordained Preachers, and the majority of the Class of which he is a Member (or the Stewards and Leaders of the whole Society of which he is a Member,) a Superintendent may then, if he please, ordain him: and a great many of the oldest and wisest of the Local Preachers have been ordained Deacons on this Plan.

Now, on a Re-union's taking place, our Ministers, both Elders and Deacons, would expect to have, and ought to have, the same authority they have at present, of administering the Ordinances according to the respective powers already invested in them. For this purpose I well know they must submit to a Re-Ordination, which I believe might be easily brought about, if every other hindrance was removed out of the way. But the grand objection would arise from the want of confidence which the Deacons and unordained Preachers would experience. The present Bishops might give them such assurances as would perhaps remove all their fears concerning them. But they could give no security for their Successors, or for any new Bishops who may be consecrated for the Episcopal Church in those States, which have not at present an Episcopal Minister. The requisition of Learning for the Ministry (I mean the Knowledge of the New Testament in the Original, and of the Latin Tongue) would be an insuperable objection on this ground, as the present Bishops, and the present Members of the General Convention, can give no sufficient security for their Successors. And the Preachers could never, I believe, be induced to give up the full confidence they have in

their present Superintendents, that they shall in due time rise to the higher Offices of the Church according to their respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this Confidence on the plan of a Re-union of the two Churches? I will answer this important question with all simplicity, plainness and boldness: and the more so, because, 1st I am addressing myself, I have no doubt, to a person of perfect candour: 2dly I have a Re-union so much at heart, that I would omit nothing that may, according to the best of my judgment, throw light on the subject: And, 3dly because I think I am not in danger from your charitable spirit, to be suspected in the present instance of prosing after worldly honour: as it is probable I shall be elected President of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I were be a Bishop of the Protestant Episcopal Church, than they are at present so kind as to shew me.

Mr. Asbury, our Resident Superintendent, is a great and good man. He possesses, and justly, the esteem of most of the Preachers & most of the People. Now, if the General Convention of the Clergy consented that he should be consecrated a Bishop of the Methodist Episcopal Church on the supposition of a Re-union, a very capital hindrance would be removed out of the way.

Again, I love the Methodists in America, and could not think of leaving them entirely, whatever might happen to me in Europe. The Preachers and People also love me. Many of them have a peculiar regard for me. But I could not with propriety visit the American Methodists, possessing in our Church on this side of the water an Office inferiour to that of Mr. Asbury.

But if the two Houses of the Convention of the Clergy would consent to the Consecration of Mr. Asbury and me as Bishops of the Methodist Society in the Protestant Episcopal Church in these United States (or by any other title, if these be not proper), on the supposition of the Re-union of the two Churches under proper mutual stipulations; and engage that the Methodist Society shall have a regular supply on the death of their Bishops,

and so ad perpetuum, the grand difficulty in respect to the Preachers would be removed — they would have the same men to confide in, whom they have at present, & all other mutual stipulations would soon be settled.

I said in respect to the Preachers, for I do not fully know Mr. Asbury's mind on the subject. I have my fears in respect to his sentiments: and if he do not accede to the Union, it will not take place so completely as I could wish. I wish You could see my inmost heart, but that is impossible.

I think I need not observe that if things were brought to a happy issue, we should still expect to enjoy all our rights as a Society in the most exclusive sense, as we do now in Europe: I mean the receiving or rejecting Members in or from our Classes, Bands, Love-feasts, &c.

I have had the honour of three interviews with Bishop White on this subject, & some correspondence. In the present state of things I must intreat the favour of You to lay this business only before Your confidential Friends. And if You honour me with a Letter by the June Packet, directed to the Revd. Dr. Coke, at the New Chapel, City-Road, London, I will write to You again immediately after the English Conference, which will commence in Manchester the last Tuesday in next July.

The importance of the subject on which I have now written to You, will, I think, prevent the necessity of an Apology for the Liberty I have taken in writing to You.

Permit me to subscribe myself, with great respect,

Right Revd. Sir,

Your very humble
and obedient Servant
Thomas Coke

The Right Reverend Father
in God, Bishop Seabury.

Philadelphia, May 14. 1791.

N. Hewson Esq.

The Right Reverend Father in God
Bishop Seabury
Connecticut

A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE
New See of Baltimore in Maryland,

AND OF CONSECRATING THE

Right Rev. Dr. JOHN CARROLL first BISHOP thereof

On the Feast of the Assumption, 1790.

WITH A

DISCOURSE

DELIVERED ON THAT OCCASION,

AND THE AUTHORITY FOR CONSECRATING THE BISHOP, AND ERECTING AND ADMINISTERING THE SAID SEE.

TO WHICH ARE ADDED

EXTRACTS from the different BILLS of RIGHT and CONSTITUTION of the UNITED STATES,—That Liberty of Conscience is the Birth-right of every Man, and an Exclusion of any religious Test for ever.

LONDON:

Printed by J. P. COGHLAN, No. 37, Duke-Street, Grosvenor-Square. 1790.

A SHORT ACCOUNT

OF THE

ESTABLISHMENT

OF THE

NEW SEE OF BALTIMORE.

THE Roman Catholic religion was introduced into Maryland, together with the firſt ſettlers in the reign of Charles I. who granted that province to the Lord Baltimore a catholic nobleman, as a refuge for perſons of his religion from the ſeverity of the penal laws, which that unfortunate monarch wanted either the power or the fortitude to reſtrain. A number of catholic gentlemen and others emigrated from England and Ireland with the hope of enjoying that repoſe in the new ſettlement, which was denied them in their native country. The unrelenting ſpirit of per-

lecution purſued them over the Atlantic. It deprived them of the juſt fruits of their labours, it debarred them from every poſt of truſt and profit in the colony which they had ſettled, it compelled them to maintain Proteſtant miniſters, and finally it enforced againſt them many of the Britiſh penal laws, from the cruelty of which they had fled. R. F. Andrew White an Engliſh Jeſuit of eminent piety and zeal accompanied the firſt coloniſts in 1632, and from that date till the late revolution the American catholics in Maryland and Virginia were conſtantly ſerved by Jeſuit miſſioners ſucceſſively ſent from England. About the year 1720 the R. F. Grayton and others introduced catholicity into Penſylvania, and it has ſince received a remarkable increaſe in that province. Since the peace of 1783 and the ſettlement of the American conſtitution, penal laws are no longer known, and Catholics enjoy an equal participation of the rights of human nature with their neighbours of every other religious denomination. The very term of *toleration* is exploded, becauſe it imports a power in one predominant ſect to indulge that religious liberty to others, which all claim as an inherent right. Catholic clergymen of various orders and nations

tions have reſorted to America, and they every where find an ample vineyard to cultivate. In this ſtate of religious freedom the clergymen judged it expedient to give ſtability and dignity to the catholic religion by the eſtabliſhment of a regular hierarchy, and they therefore petitioned from the Pope the creation of an epiſcopal See and the appointment of a dioceſan Biſhop. The Pope applauding their zeal graciouſly admitted their requeſt, and allowed them to elect their firſt Biſhop. The Rev. Dr. John Carroll who had been for ſome years the ſuperior of the miſſion was the object of their choice, and this Gentleman was accordingly appointed firſt Biſhop of Baltimore. Upon the receipt of his Bulls from Rome he immediately repaired to England where his perſon and merit were well known, and preſented himſelf for conſecration to the Right Rev. Dr. Charles Walmeſley Biſhop of Rama, ſenior Vicar Apoſtolical of the catholic religion in this kingdom. By invitation of Thomas Weld Eſq. the conſecration of the new Biſhop was performed during a ſolemn high Maſs in the elegant chapel at Lulworth Caſtle, on Sunday the 15th day of

of Auguſt 1790, being the feaſt of the Aſſumption of the Bleſſed Virgin Mary, and the munificence of that gentleman omitted no circumſtance which could poſſibly add dignity to ſo venerable a ceremony. The two Prelates were attended by their reſpective aſſiſtant prieſts and acolytes according to the rubric of the Roman Pontifical; the richneſs of their veſtments, the muſic of the choir, the multitude of wax lights and the ornaments of the altar concurred to increaſe the ſplendor of the ſolemnity, which made a laſting impreſſion upon every beholder. When the whole company was ſeated, the following ſhort addreſs was delivered to the congregation by one of the aſſiſtant Prieſts.

A SHORT ADRESS,

DELIVERED AUGUST 15, 1790.

IN THE

CHAPEL OF LULWORTH CASTLE,

AT THE CONSECRATION

OF THE RIGHT REVEREND

Dr. JOHN CARROLL,

APPOINTED FIRST BISHOP OF THE NEW ERECTED SEE OF BALTIMORE IN NORTH AMERICA.

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OUR bleſſed Lord and Redeemer having defeated the powers of hell by the triumph of the croſs, formed to himſelf a kingdom on earth which was to conſiſt of the choſen of every nation, becauſe all nations were now become his own by right of conqueſt. The Sun of juſtice which roſe from the Eaſt, has in its progreſs enlightened every region of the globe, and the kingdom of Chriſt, the church, under the government of his Vicar and of

paſtors

paſtors deputed by him, has ſucceſſively embraced the whole world. Ages ſucceed ages, empires ſubvert empires, but the empire of Jeſus Chriſt perſeveres ever one and the ſame, ever perſecuted and ever conquering, becauſe all human revolutions are entirely ſubſervient to it, and the formation of the kingdom of Chriſt is the ultimate object of the whole diſpenſation of providence in the government of this world. Never perhaps was this truth more ſenſibly evinced, than in the late violent convulſions, by which the hand of the Almighty has diſmembered the great Britiſh empire, and has called forth into exiſtence a new empire in the Weſtern world, the deſtinies of which, we truſt, are founded in his tendereſt mercies. For although this great event may appear to us to have been the work, the ſport of human paſſions, yet the earlieſt and moſt precious fruit of it has been the extenſion of the kingdom of Chriſt, the propagation of catholic religion, which heretofore fettered by reſtraining laws, is now enlarged from bondage and is left at liberty to exert the full energy of divine truth. Already is catholicity extended to the utmoſt boundaries of the immenſe continent of America, thouſands are there earneſtly demanding catholic inſtructors,

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and all penetrated with reverence for the apoſtolical See of St. Peter have concurred to demand, from his ſucceſſor a catholic prelate, whoſe knowledge and whoſe zeal may eſtabliſh the faith of Peter upon the ruins of thoſe errors, which the firſt inhabitants carried forth with them from this country. But if Britain infected them with error, we have the conſolation to know that their catholicity is alſo derived immediately from us; and as we in former ages received the faith of Rome from the great St. Gregory and our apoſtle St. Auſtin, ſo now at the interval of twelve hundred years, our venerable prelate the heir of the virtues and labours of our apoſtle, will, this day, by commiſſion from the ſucceſſor of St. Gregory, conſecrate the firſt Father and Biſhop of the new church, deſtined, as we confide, to inherit thoſe benedictions which the firſt called have ungratefully rejected. Glorious is this day, my brethren, for the church of God which ſees new nations crouding into her boſom; glorious for the prelate elect, who goes forth to conquer theſe nations for Jeſus Chriſt, not by the efforts of human power, but in the might of thoſe weapons which have ever triumphed in this divine warfare; he is not armed with the ſtrength of this world, but he

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is powerful in piety, powerful in zeal, powerful in evangelical poverty and firm reliance on the protection of that God who ſends him. Glorious is this event, for his numerous ſpiritual children, to whom his virtues have long endeared him, comforting it is to us who have been long connected with him by the virtuous ties of education profeſſion and friendſhip; but in a ſpecial manner, my brethren, honourable and comforting is this awful ſolemnity to his and our common benefactor, the founder of this holy ſanctuary, which ſhall be revered through ſucceeding ages, even by churches yet un-named, as the privileged, the happy ſpot, from whence their epiſcopacy and hierarchy took their immediate riſe; and this precious diſtinction will be juſtly attributed to the protection and favour of the glorious mother of God, whoſe houſe it is*, and through whoſe patronage all chriſtian churches are founded. On this her greateſt ſolemnity, my brethren, it is your duty to implore the particular aſſiſtance of the great Queen of heaven; and while you are edified by the ſolemn rites with which the Catholic Church conſecrates her prelates, you will earneſtly ſollicit the

* It is dedicated to the B. V. Mary.

deſcent

defcent of the Holy Ghoft on the Bifhop elect, that like another Auftin he may worthily fulfil the extent of the apoftlefhip to which he is called, and when you implore for him the fevenfold grace of the Holy Spirit, you will not fail to demand it through the interceffion of her whom you daily falute, "Mother of divine grace."

In full confidence of her protection and bleffing upon our miniftry, we proceed to the folemnity of the Confecration.

THE AUTHORITY

OF HIS HOLINESS

POPE PIUS VI.

FOR CONSTITUTING THE

New See of Baltimore in Maryland.

TRANSLATED FROM THE ORIGINAL.

FOR THE REMEMBERANCE OF POSTERITY.

WHEN from the eminence of our apoſtolical ſtation, we bend our attention to the different regions of the earth, in order to fulfil to the utmoſt extent of our power the duty which our Lord has impoſed upon our unworthineſs of ruling and feeding his flock; our care and ſolicitude are particularly engaged, that the Faithful of Chriſt who diſperſed through various provinces are united with us by Catholic communion, may be governed by their proper paſtors and diligently inſtructed by them in the diſcipline of evangelical life and doctrine. For it is our principle, that they who relying on the divine aſſiſtance have regulated their lives and manners, agreeably to

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the precepts of Chriſtian wiſdom, ought ſo to command their own paſſions as to promote by the purſuit of juſtice their own and their neighbour's ſpiritual advantage; and that they, who have received from their Biſhops, and by checking the intemperance of ſelf-wiſdom, have ſteadily adhered to the heavenly doctrine delivered by Chriſt to the Catholic Church, ſhould not be carried away by every wind of doctrine, but grounded on the authority of divine revelation ſhould reject the new and varying doctrines of men, which endanger the tranquility of government, and reſt in the unchangeable faith of the Catholic Church. For in the preſent degeneracy of corrupt manners into which human nature ever reſiſting the ſweet yoke of Chriſt is hurried, and in the pride of talents and knowledge which diſdains to ſubmit the opinions and dreams of men to the evangelical truth delivered by Jeſus Chriſt, ſupport muſt be given by that heavenly authority which is entruſted to the Catholic Church as to a ſteady pillar and ſolid foundation which ſhall never fail, that from her voice and inſtructions mankind may learn the objects of their faith and the rules of their conduct, not only for the obtaining of eternal ſalvation, but alſo for the regulation of this life and the

maintaining of concord in the ſociety of this earthly city. Now this charge of teaching and ruling firſt given to the apoſtles and eſpecially to St. Peter the prince of the apoſtles, on whom alone the church is built, and to whom our Lord and Redeemer entruſted the feeding of his lambs and of his ſheep, has been derived in due order of ſucceſſion to Biſhops, and eſpecially to the Roman Pontiffs, ſucceſſors of St. Peter and heirs of his power and dignity, that thereby it might be made evident that the gates of hell can never prevail againſt the church, and that the divine founder of it will ever aſſiſt it to the conſummatiou of ages, ſo that neither in the depravity of morals nor in the fluctuation of novel opinions the epiſcopal ſucceſſion ſhall ever fail or the bark of Peter be ſunk. Wherefore it having reached our ears that in the flouriſhing commonwealth of the Thirteen American States many faithful Chriſtians united in communion with the chair of Peter, in which the centre of catholic unity is fixed, and governed in their ſpiritual concerns by their own prieſts having care of ſouls, earneſtly deſire that a Biſhop may be appointed over them to exerciſe the functions of epiſcopal order, to feed them more largely with the food of ſalutary

doctrine,

doctrine, and to guard more carefully that portion of the catholic flock; We willingly embraced this opportunity which the grace of Almighty God has afforded us to provide those distant regions with the comfort and ministry of a Catholic Bishop. And that this be effected more successfully and according to the rules of the sacred canons, We commissioned our Venerable brethren the Cardinals of the holy Roman church, directors of the Congregation *de propaganda fide*, to manage this business with the greatest care, and to make a report to us. It was therefore appointed by their decree, approved by us, and published the twelfth day of July of the last year, that the priests who lawfully exercise the sacred ministry and have care of souls in the united States of America, should be empowered to advise together and to determine, first, in what town the episcopal See ought to be erected, and next who of the aforesaid priests appeared the most worthy and proper to be promoted to this important charge, whom We, for this first time only, and by special grace permitted the said priests to elect and to present to this apostolical See. In obedience to this decree the aforesaid priests exercising the cure of souls in the United States of America,

unanimously

unanimouſly agreed, that a Biſhop with ordinary juriſdiction ought to be eſtabliſhed in the town of Baltimore, becauſe this town ſituate in Maryland which province the greater part of the prieſts and of the faithful inhabit, appeared the moſt conveniently placed for intercourſe with the other States, and becauſe from this province Catholic religion and faith had been propagated into the others. And at the time appointed for the election, they being aſſembled together, the ſacrifice of holy Maſs being celebrated, and the grace and aſſiſtance of the Holy Ghoſt being implored, the votes of all preſent were taken, and of twenty ſix prieſts who were aſſembled twenty four gave their votes for our beloved ſon John Carroll, whom they judged the moſt proper to ſupport the burden of epiſcopacy, and ſent an authentic inſtrument of the whole tranſaction to the aforeſaid Congregation of Cardinals. Now all things being maturely weighed and conſidered in this Congregation, it was eaſily agreed that the intereſts and increaſe of Catholic religion would be greatly promoted, if an epiſcopal See were erected at Baltimore, and the ſaid John Carroll were appointed the Biſhop of it. We therefore, to whom this opinion has been reported by our beloved

beloved ſon Cardinal Antonelli Prefect of the ſaid Congregation, having nothing more at heart than to enſure ſucceſs to whatever tends to the propagation of true religion and to the honour and increaſe of the Catholic Church; by the plenitude of our apoſtolical power, and by the tenour of theſe preſent, do eſtabliſh and erect the aforeſaid town of Baltimore into an epiſcopal See for ever, for one Biſhop to be choſen by us in all future vacancies; and We therefore, by the apoſtolical authority aforeſaid, do allow, grant and permit to the Biſhop of the ſaid city, and to his ſucceſſors in all future times, to exerciſe epiſcopal power and juriſdiction, and to hold and enjoy all and every right and privilege of order and juriſdiction, and of every other epiſcopal function, and which Biſhops conſtituted in other places are empowered to hold and enjoy in their reſpective churches, cities and dioceſes, by right, cuſtom or by other means, by general privileges, graces, indults and apoſtolical diſpenſations, together with all pre-eminencies, honours, immunities, graces and favours, which other Cathedral Churches, by right or cuſtom, or in any other ſort, have, hold and enjoy. We moreover decree and declare the ſaid epiſcopal See thus erected, to be ſubject

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or ſuffragan to no Metropolitan right or juriſdiction, but to be for ever ſubject immediately to us, and to our ſucceſſors the Roman pontiffs, and to this apoſtolical See. And till another opportunity ſhall be preſented to us of eſtabliſhing other Catholic Biſhops in the United States of America, and till other diſpoſitions ſhall be made by this apoſtolical See, We declare, by our apoſtolical authority, all the Faithful of Chriſt living in Catholic communion, as well eccleſiaſtics as ſeculars, and all the clergy and people dwelling in the aforeſaid United States of America, though hitherto they may have been ſubject to other Biſhops of other dioceſes, to be henceforward ſubject to the Biſhop of Baltimore in all future times; and to this Biſhop and to his ſucceſſors we impart power to curb and check, without appeal, all perſons who may contradict or oppoſe their orders, to viſit perſonally or by deputies all Catholic Churches, to remove abuſes, to correct the manners of the faithful, and to perform all things which other Biſhops in their reſpective dioceſes are accuſtomed to do and perform, ſaving in all things our own authority and that of this apoſtolical See. And, whereas by ſpecial grant, and for this

firſt

firſt time only, we have allowed the prieſts exerciſing the cure of ſouls in the United States of America, to elect a perſon to be appointed Biſhop by us, and almoſt all their votes have been given to our beloved ſon John Carroll Prieſt; We being otherwiſe certified of his faith, prudence, piety and zeal, foraſmuch as by our mandate he hath during the late years directed the ſpiritual government of ſouls, do therefore, by the plenitude of our authority, declare, create, appoint and conſtitute the ſaid John Carrol Biſhop and Paſtor of the ſaid church of Baltimore, granting to him the faculty of receiving the rite of conſecration from any Catholic Biſhop holding communion with the apoſtolical See, aſſiſted by two Eccleſiaſtics veſted with ſome dignity, in caſe that two Biſhops cannot be had, firſt having taken the uſual oath according to the Roman Pontifical. And we commiſſion the ſaid Biſhop elect to erect a church in the ſaid city of Baltimore, in form of a Cathedral Church, inaſmuch as the times and circumſtances may allow, to inſtitute a body of clergy deputed to divine worſhip and to the ſervice of the ſaid church, and moreover to eſtabliſh an epiſcopal ſeminary either in the ſame city

 or

or elſewhere as he ſhall judge moſt expedient, to adminiſter eccleſiaſtical incomes, and to execute all other things which he ſhall think in the Lord to be expedient for the increaſe of Catholic faith and the augmentation of the worſhip and ſplendour of the new-erected church. We moreover enjoin the ſaid Biſhop to obey the injunctions of our Venerable brethren the Cardinals Directors of the ſacred Congregation *de propaganda fide*, to tranſmit to them at proper times a relation of his viſitation of his church, and to inform them of all things which he ſhall judge to be uſeful to the ſpiritual good and ſalvation of the flock truſted to his charge. We therefore decree that theſe our letters are and ever ſhall be firm, valid and efficacious, and ſhall obtain their full and entire effect, and be obſerved inviolable by all perſons whom it now doth or hereafter may concern; and that all Judges ordinary and delegated, even auditors of cauſes of the ſacred apoſtolical palace, and Cardinals of the holy Roman church muſt thus judge and define, depriving all and each of them of all power and authority to judge or interpret in any other manner, and declaring all to be null and void, if any

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one, by any authority, ſhould preſume, either knowingly or unknowingly, to attempt any thing contrary thereunto. Notwithſtanding all apoſtolical, general or ſpecial conſtitutions and ordinations, publiſhed in univerſal, provincial and ſynodical councils, and all things contrary whatſoever.

Given at Rome at St. Mary Major, under the Fiſherman's Ring (Seal) the 6th day of November 1789, and in the 15th Year of our Pontificate.

DUPLICATE.

L. S.

R. CARD. BRASCHI ONESTI.

NOTES

TO THE

FAC-SIMILE REPRINT.

The preceding pages, copied in fac-simile, by photo-lithographic process, for the HISTORICAL CLUB, from a very rare pamphlet secured in England by the Rev. Francis L Hawks, D. D., LL. D., and now in the possession of the Rev. Wm. Stevens Perry, D. D., shew that, in marked contrast with the care taken that, at the Consecration of Seabury, and of White and Provoost, all should be done in accordance with the ancient Canons, the Romish hierarchy in this country began with a most irregular consecration, by *one* Bishop—a Bishop "*in partibus*," and this, as will be seen, authorized by a Papal Bull.

Pages 20 to 32 of the pamphlet herewith reprinted, are taken up with "Extracts from the different Bills of Right and Constitutions of the Thirteen United States of North America: declaring Liberty of Conscience as the Birth-

right of all men. With copies of their Oaths of Allegiance and Trust."

It seems sufficient here, without reprinting these Extracts in full, to cite their Headings, which are, *verbatim et literatim*, as follows:

New Hampshire Bill of Rights,—Part I. Article 5. *Dated at Concord, Oct.* 31, 1783.

Massachusets Constitution, Part I. Article 2. *Dated at Cambridge, March* 2. 1780.

Rhode Island Charter;—14th Charles II.

Connecticut signed the General Convention, esteeming any particular Declaration unnecessary.

New York Constitution, April 20, 1777.—*Articles* 38. *and* 39.

New Jersey Constitution,—July 2, 1776.—*Art.* 18.

Pensylvania Declaration of Rights,—Sept. 28, 1776. —*Chap.* 1. *Art.* 2.—*Chap.* 2. *Sect.* 10.—*Sect.* 40.

Delaware Declaration of Rights,—Sept. 20, 1776—*Sect.* 2. *and* 3.—*Constitution, Art.* 22.

Maryland Declaration of Rights,—Aug. 14. 1776.—*Art.* 33. 35.—*Constitution, Art.* 55.

Virginia signed the General Convention.

North Carolina—Dec. 19. 1776.—*Declaration of Rights, Art.* 19.—*Constitution, Art.* 34. 40. 41.

South Carolina signed the Convention.

Georgia Constitution—Feb. 5. 1777.—*Art.* 56.

EXTRACTS from the GENERAL CONSTITUTIONAL DECLARATIONS of the THIRTEEN UNITED STATES of AMERICA, assembled in CONGRESS, September 17, 1787, and the 12th of their INDEPENDENCE.

It is curious to notice the evident satisfaction these Declarations as to liberty of conscience gave to English and American Romanists in 1790, and then read the *Encyclicals* of Gregory XVI, (August 13, 1832), and of Pius IX, (December 8, 1863), denouncing the "insanity" * of those who declare, that, "Liberty of conscience is the right of every man, and that this right ought in every well governed State to be proclaimed and asserted by the law," † and the 79th Article of the *Syllabus*, stigmatizing the error of those who deny "That the civil liberty of every mode of worship, and, the full power given to all of overtly and publicly manifesting their opinions, and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.‡

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* "Deliramentum."

† "Libertatem conscientiae et cultuum, esse proprium cujuscumque hominis jus, quod lege proclamari et asseri debet in omni recte constitutâ societate."

‡ "Civilem cujusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendas, ac indifferentismi pestem propagandam."

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